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ABSTRACT

This volume on civic and social education in the member countries of the Council of Europe is one of a series of curriculum studies prepared under the auspices of the Oxford Council of Europe Study for the Evaluation of the Curriculum and Examinations (OCESCE Study). The aim of this series of studies is to help create conditions in which the right educational opportunities are available to young Europeans, whatever their background or level of academic accomplishment, and to facilitate their adjustment to changing political and social conditions. This entails in particular a greater rationalization of the complex educational process. This report is the result of comparative studies of the curriculum in Western Europe and analyzes civic and social education into six areas: the social, moral, political, national, European, and world citizen. The author also deals with the socialization process, the role of secondary education, general aims and goals of civic and social education, teaching methods and resources, and evaluation methods for such a curriculum. Charts and tables illustrate the findings of this report. (Author/JR)

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EUROPEAN CURRICULUM STUDIES

(in the Academic Secondary School)

No. 9 - SOCIAL AND CIVIC EDUCATION

by

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SO 008 132

Council for Cultural Co-operation
Council of Europe
Strasbourg
1974

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FOREWORD

This volume on civic and social education in the member countries of the Council of Europe is one of a series of curriculum studies prepared under the auspices of the Oxford Council of Europe Study for the Evaluation of the Curriculum and Examinations (OCESCE Study). Other publications in the series deal with the principal subjects of the curriculum, with the emphasis being on the upper academic secondary level: Latin (1968), Mathematics (1969), physics (1972), chemistry (1972), biology (1972), history (1973), economics (1972), the mother tongue (1972). A similar volume on geography is under preparation, and a volume on modern languages was published commercially in 1972 (1).

The methodology for the preparation of these comparative studies of the curriculum in Western Europe has necessarily been intricate. The Comparative Studies group at Oxford University Department of Educational Studies has first assembled the necessary documentation from member states, collated and abstracted information, undertaken surveys and structured interviews, drawn up questionnaires and finally submitted its findings to a conference at the Council of Europe at Strasbourg to which have been invited official representatives of member states. At the conference, the work to date has been considered and amended and the meeting has provided a forum for further information and discussion. The data thus obtained have then been handed over to an acknowledged expert in the field for writing up for publication. The findings have been organised on a conventional pattern by subject aims, content, methods, resources for learning and assessment. In compiling his work, the author has however been given a free hand in organising, commenting on, and interpreting the information supplied.

Civic and social education, particularly for the young person beyond the compulsory school leaving age, is probably the most difficult and yet the most important subject that those associated with the OCESCE Study have had to tackle. We were thus extremely fortunate in obtaining the services of Dr. W Bonney Rust to write up this particular study. Although he writes in a personal capacity, Dr. Rust, as principal of a large further education college catering largely for the 16-19 age group, has been intimately involved in the problems of civic and social education. He therefore brings to his task a wide experience and both a strong theoretical and practical basis.

It goes without saying that, in the interpretation of the facts and the expression of opinions in this volume, the responsibility of the Council of Europe, nor a fortiori that of its member governments is in no way engaged. Any errors of fact or omissions are due solely to those associated with the Study. On the other hand, it would be ungracious not to mention the financial support and technical and material assistance provided by the Council of Europe

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(1) W D Halls, Modern Languages and Education in Western Europe, London, 1972. For the complete details of the other studies, published in English and French by the Council of Europe, please see the back of this volume.

and in particular by two of its senior officials, Mr Gustave Bemtgen, Head of the Division for General and Technical Education, and Mr Maitland Stobart, his colleague, without whom this study would not have been possible.

Oxford,
May 1973

W D Halls
Director of the OCESCE Study

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The Council for Cultural Co-operation was set up by the Committee of Ministers of the Council of Europe on 1 January 1962 to draw up proposals for the cultural policy of the Council of Europe, to co-ordinate and give effect to the overall cultural programme of the organisation and to allocate the resources of the Cultural Fund. It is assisted by three permanent committees of senior officials: for higher education and research, for general and technical education and for out-of-school education. All the member governments of the Council of Europe, together with Greece, Finland, Spain and the Holy See are represented on these bodies (1).

In educational matters, the aim of the Council for Cultural Co-operation (CCC) is to help to create conditions in which the right educational opportunities are available to young Europeans whatever their background or level of academic accomplishment, and to facilitate their adjustment to changing political and social conditions. This entails in particular a greater rationalisation of the complex educational process. Attention is paid to all influences bearing on the acquisition of knowledge, from home television to advanced research; from the organisation of youth centres to the improvement of teacher training. The countries concerned will thereby be able to benefit from the experience of their neighbours in the planning and reform of structures, curricula and methods in all branches of education.

Since 1963 the CCC has been publishing, in English and French, a series of works of general interest entitled "Education in Europe", which records the results of expert studies and intergovernmental investigations conducted within the framework of its programme. A list of these publications will be found at the end of the volume.

Some of the volumes in this series have been published in French by Armand Colin of Paris and in English by Harraps of London.

These works are being supplemented by a series of "companion volumes" of a more specialised nature to which the present study belongs.

General Editor:

The Director of Education and of Cultural and Scientific Affairs, Council of Europe, Strasbourg (France).

The opinions expressed in these studies are not to be regarded as reflecting the policy of individual governments or of the Committee of Ministers of the Council of Europe.

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(1) For complete list, see back of cover.

PREFACE

It is especially important in this study of civic and social education to stress that the views expressed are those of the author, and not those of the Council of Europe.

The Council of Europe has rightly pursued its policy of bringing together senior educationists to discuss educational topics. The results may be reflected in concensus or in conflict. In either case, one individual must write up the results, and provide an infrastructure by study in depth.

On the surface, this study of civic and social education appeared to present large areas of consensus, because the educationists agreed on wide areas and idealistic aims. Just beneath the surface, however, there are sources of potential conflict.

It is easy to agree on the desirability of educating a world citizen. Dark clouds cross this sunny idealism when we consider education for patriotism; or the sensitive areas of political education; or the place of religion in moral education.

An additional cloud of obscurity mists the study of civic and social education because there is no clear limit to the topic. As a result of this obscurity, the idealists at the conference table have not been able to give a clear lead to the teachers in the classroom. Civic and social education is a mixture of several topics, often presented in different proportions and in different ways. Moral education has been mingled with patriotic education. Civic education has sometimes been a substitute for social education.

In an effort to lift the obscurity a little, this study analyses civic and social education into six main areas: the social citizen, the moral citizen, the political citizen, the national citizen, the European citizen and the world citizen.

Inevitably, when we study patriotic education as in the national citizen, or religious education as in the moral citizen, the underlying sources of conflict come to the surface. Equally inevitably, when innovatory suggestions are made for application in the classroom these sensitive areas must arouse opposition in some.

It was felt essential to face these difficult areas squarely so that future discussion of civic and social education might build its idealism on a solid foundation. This author therefore asks indulgence for sometimes controversial viewpoints, and repeats that he alone is responsible for them.

Every individual, however, gains from association with good people and good minds. It has been my privilege to find both within the hospitality of Wolfson College, Oxford.

W Bonney Rust

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1. THE SOCIALISATION PROCESS

"I am a citizen of the world" said Thomas Paine, "my religion is to do good".

Tom Paine was initially a citizen of England, who became a citizen of France, who became a citizen of the United States of America. How was it possible for this child of the eighteenth century to grow up into a radical idealistic internationalist,

Like all children, Tom Paine was born a self-centred egoist. If he could outgrow this mental infancy, why cannot all mankind?

Born Captive

By contrast with Jean Jacques Rousseau's classic dictum that "man is born free", man is conceived in a physiological prison, and is born slave to his desires. How then does this egocentric individual learn the way to live within the society which nurtures and sustains him?

The socialisation process begins early. Even before birth, the gestating child is interacting with its immediate environment. Food must be received in order to maintain life and promote growth. Growth can only be successful if enlivened by movement.

From the moment of birth, the child joins a new, much more complex environment. Physical growth and movement are soon accompanied by mental growth and movement. The completion of each stage provides a launching pad for a leap into a more sophisticated environment. Each interaction with those environments brings a new stage in the socialisation process.

The Family and the Pre-School Child

The child's mother plays the first major role in the socialisation of the child. The mother is the first and, in many cases, the most important teacher the child will ever have. The child at first depends almost solely on its mother (or on a mother surrogate) for its life. That child similarly depends on its mother for its initiation into attitudes and beliefs, into love or hate, into self-regarding or other-regarding activity. A simple system of rewards and punishments soon reinforces the mother's influence. The child discovers what is acceptable and what is not, what is "good" (in the mother's terms) and what is "naughty". Despite the child's initial egocentricity, it learns to come to terms with the first, most important representative of society within its environment, ie its mother.

After about a year of life, the child begins to contemplate his widening environment. Relative immobility is followed by crawling, and soon the child begins to walk unaided. It begins to communicate not solely by cries, but by words. The developing physical and linguistic skills which accompany this growth are all supported or provided by the family.

Family stereotypes appear in conversation. The family reproduces, as a microcosm, the macrocosm of the society in which the family lives. Naturally it is a microcosm which reinterprets the family's view of the society. The mother and the father are themselves well or ill-socialised. They are well or ill-adjusted psychologically. They may love each other, or hate each other, or

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be indifferent. These attitudes must spill over into the mental consciousness of the rapidly growing child.

There is a family code of behaviour. Must the child conform or may it not? Must it sit quietly at the table while others eat - or may it play? Shall it be beaten into submission? Or persuaded? Or encouraged? Or loved and educated? The family code derives from the parents. If the mother and father dislike strangers, so will the child. If the parents offer a warm and friendly open-house - in general, the child will approve.

Throughout this intensive process of learning, the young child will learn to trust or not to trust. It may learn to be secure or insecure. It may learn a sense of self-directed behaviour, or of other-directed behaviour. It will learn some forms of self-control, and it will learn mental sets which may last a lifetime.

The Extended Family

Long before its entry to school, the child will begin to receive education from a circle of people more extensive than its parents. Older brothers and sisters will enter the teaching role. Their linguistic or number skills will support their younger sibling. Even more important, their acceptance (or their overt or secret opposition) to the parental attitudes will reinforce (or confuse) the attitudes adopted by the child.

Uncles, aunts, neighbours, other playmate children will all begin to embroider the rich tapestry of experience with views, attitudes and stereotypes which will be reinforced by the words used by these older mentors.

Even the selection of stories told and read to the child will affect its attitudes. Is there a big bad wolf in several stories? If the child fears a "big bad wolf", it may carry that fear deep in its unconscious mind until the end of its life. Do all the stories have happy endings? Then perhaps the child will always expect too much of life when it enters the competitiveness of adolescence or adulthood.

It is, however, often the extended family which begins to open up new worlds of thinking to the pre-school child. One early stage of Piaget's growth pattern of cognition is that at which the child begins to move from egocentric speech to socialised speech. The vital importance appears of the difference between "I want" and "May I have". "I want" sees the world revolving round the speaker. "May I have" implies that other people are of importance. They must be consulted. There are shared roles in the successful achievement of social living. This linguistic change is not a mere matter of growing courtesy. It is a vital stage of advance in social consciousness.

Language itself shapes thought. The colour, the shape, the feel and the emotional content of words, all contribute to the way of thinking in the speaker. A complex richness of words opens up variety of thought and comparison of ideas. A restricted code of language diminishes the capacity of the user to grasp new concepts, or to contrast equally valid cases, or to accept with equanimity a new idea - or a different kind of person.

The parents, the extended family, friends and neighbours, all make a personal contribution to the variety (and relative precision) of the language used by the child. Social intercourse with these recipients of the child's speech is an inevitable consequence of the growth of language skills. Each has attitudes, scales of values, mental sets and "coloured" words. The child stands in a series of concentric, as well as overlapping, circles of ideas and interests. Only slowly does he perceive that the centre of some circles may be elsewhere, leaving him on the periphery - or even outside the circle altogether.

It is the extended family, combined with friends and neighbours which opens up the possibility that parents are not the sole guide to behaviour. Codes of conduct can be seen to have variations. Even "good" and "naughty" cease to have an exactly defined significance. An act which is"naughty" to mother may even be attractive to, and thus applauded by, grandparents.

The Primary School

This awakening consciousness of a varied and flexible social framework receives a sharp impetus when the child first enters primary school. The age of entry may vary. It is five in the united Kingdom, six in France and seven in Sweden. Yet, unless the shock of a new environment is preceded by the buffer of nursery school, the newly-entered school infant at any age often reacts sharply to separation from its mother and to the discovery that there are new codes of behaviour.

Even more serious to the child is the discovery that it is one only among a classful of equally important children. The concentric circles of social life which once appeared to revolve round the child as a centre have suddenly disappeared. There are perhaps thirty circles, each with a different centre. There is also a new major centre of command - the teacher. Viewed from that centre, each child is simply one of many children on the periphery.

Nevertheless, after the first shock most children settle down quickly. There are new playmates and, more important, there is a new order. Play may provide the medium, but work is occasionally mentioned - and both work and play are frameworks for a positive extension of linguistic, numerical and social skills. Sharing is shown to receive positive approval from this new mother-substitute. "Good" appears to be more sharply delineated. "Naughty" is more frequently frowned upon. These moral qualities, insofar as they are learned, must of necessity receive sharper clarity for the social control of thirty children than for one or two. The impact of one "naughty" child on thirty may involve danger or even disaster. The individual learns that the social code of the school requires greater consideration for other people; greater self-control; and obedience to an external controller who can rarely exhibit the total tolerance of a loving mother.

Group Behaviour

Group behaviour adds a new dimension to the child's facility for acting socially. The pattern of behaviour in school includes some activities undertaken jointly by the whole school at the same time. Other joint activities are carried out by the whole class. Perhaps there will be the mutual singing of a song, or a whole audience listening to a story. The pressure of the group or sub-group grows towards enforcing conformity. Overt action may not manifest itself towards the child who refuses to listen quietly to a story with the remainder of his class. But accusing eyes will turn towards the malcontent. Teacher's displeasure will be felt even if never expressed in words. The child will react either to join the group or positively to oppose it.

Conformity or non-conformity are vitally important to the pattern of socialisation. There may well be temperamental capacity towards conformity or non-conformity, towards suggestibility or contra-suggestibility, which arrives

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with the child, but these tendencies will certainly be deeply influenced first by the relative insight of the parents, and second by the power of the group in the primary school to teach conformity.

Inevitably there is a continuum of potentiality to conform spread over any large number of children. The continuum runs from total submissiveness to conform, to total non- conformity. Equally inevitably there are very few children at each extreme, and most are ready to accept the pressures of society towards conformity. There is no question of a conscious choice at this stage. The normal, well-adjusted child conforms because that course of action receives social approval.

It is this pressure towards conformity, stressed first by parents, then by the extended family, then by friends, and then by the school, which has caused many educationists to change the philosophy of education otwards a child-centred environment. The individual is to be given the maximum opportunity to develop personal potentiality within the social nexus of the school. Most educationists, certainly most of those in Western Europe, would agree with this philosophy. Nevertheless there are societies in the world which give greater stress to the duty of the individual to the group; to the overriding need for teamwork; to the interrelationship of all groups within a nation; and to the self-limitation of personal desires in the face of the greater good of a greater number.

The primary school has a fundamentally important role to play in the creation of a mini-society which will both enable the individual to stand against unacceptable claims of society, and yet to participate willingly and positively in the mutually advantageous activities for which societies were formed.

The School as a Social Microcosm

The concept of a mini-society in a school leads inevitably to a consideration of whether a school is a mirror of the world. Of course it is not, and we should do well to remind ourselves more often of this social fact. The primary school especially evolves in a protected and idealised picture of society.

The school transmits a culture to its youngest children which is a carefully monitored and controlled version of the culture pattern which the child will meet later in life. There will be different social mores among adolescent children from those customary among infants. When the world of work is reached, then the variation of customary behaviour from that expected at school may come as a severe shock to the individual.

It may well be that the school should transmit an idealised culture pattern which has higher standards of civilised behaviour than those of an adult society. This may be one of the methods by which a society aims to raise its standards of civilisation. The effect on the child, however, of discovering the double standards of many adults may be disastrous to his own acceptance of society.

Nevertheless, it is proper for the infants' or junior school to limit the complexity and sophistication of its teaching to young children. Perhaps the major weakness arises because we fail to modify sufficiently the over-simplified picture, as the child reaches the closing stages of school life. Simplification is a necessary process in the early stages of learning, but simplification can be dangerous if we allow it to lag behind the growing maturity and sophistication of the young person.

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The Lower Secondary School

We take the lower secondary school to cover the age-range 10/11 to 14/15. During this stressful period of life, both boys and girls go through the (sometimes painful) adjustments to adolescence.

Often this adjustment involves a regression to more interest in the self, and a withdrawal of themselves from the social skills learned during primary school.

At the latter end of the primary school, the child has matured in social behaviour. He has begun to accept that other children, as well as adults, have wishes and even needs which differ from his own - and may well conflict with them. If the socizlisation process has worked well, by the time of entry to lower secondary school the child will have begun to understand that peaceful social life exists best when a perception of the needs of others is translated into other-regarding action. Self-regarding action is first controlled by external forces - the parents or the teachers. Other-regarding action may later arise because of the growing perception that external force is unnecessary if self-control can take place.

Nevertheless, we cannot expect to find a high level of thoughtfulness and care for others to arise at the primary school level. The age-range 7-11 is regarded by Piaget as the stage of concrete operations. The child is still understanding more through things than through theories and abstract ideas. But, as the child matures into the lower secondary school, he will progressively become more capable of abstract thinking. Discussion can become more interactive between teacher and pupil, as well as between parent and child.

It is at the level of the lower secondary school that differences of level of social adjustment appear most sharply distinguished. Most children can by this stage be expected to have received the appropriate levels of love, care, sense of autonomy, sense of belonging and sense of personal initiative which will enable them to grow into mature personalities, self-determining and yet socially conscious. A much smaller number of children will not have been helped sufficiently to adjust to the complexities of social living. Such children will be rebellious, perhaps withdrawn, and possibly opposed to forms of authority. They will rarely work happily within a team.

Adolescence intensifies the difficulties of the socially ill-adjusted. The school finds that the normal maturing process seems to slow up or even go backward, and that the teachers' greatest efforts sometimes fail to socialise the anti-social. Yet it is just such children who need the greatest help, and for whom society must work hardest to bring them within the generally accepted limits of social behaviour. The penalty for failure may be that society has to support or confine the unsocialised individual for much of his life. For this reason, the school needs additional and specialised help over the period of adolescence. Psychiatric and medical care need to be intensified. Sensitivity and sympathetic understanding are especially demanded of the teacher during these stressful years.

For those children who are already well-adjusted socially, adolescence is still a difficult stage following childhood and yet still far from adulthood. It is a time of shaking off childish ways and of beginning a process of maturing towards the more self-possessed years of upper secondary school or first employment.

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The adolescent is beginning to be capable of thinking about other people as people instead of other objects. He (or she) can think about thinking. He can think about the future instead of concentrating on the present. He can begin more firmly and with more self-control to question the views and decisions of parents and teachers. If he is given the right support by parents and teachers with insight, he will ride the storm of adolescence and attain a calmness of thought and judgement at a level which will bring self-orientated adjustment to the strains of future life.

The Adolescent and the Peer-Group

A formative influence and often a support to the adolescent is the peer-group, ie a group of young people of about the same age. Peer-groups have a limited place in the life of the primary school child. Yet, as the child begins to shake loose the ties of home life, a close association is often formed with a small number of classmates, or a group of young people associated together in a club or society.

The peer-group reflects many of the current attitudes of society at large. It may, however, hold sharply different views from parents or schools on, for example, sexual behaviour, or use of obscene language or the sanctity of other people's property.

The peer-group must nevertheless be regarded as a separate, and sometimes important socialising influence. The sub-culture of the peer-group may stress the separate importance of the age-group. It may regard itself as demarcated from all other age-groups. It may, by contrast, adopt the concept that all young people throughout the nation, or even the world, have a way of life which is distinct from and different from that of all younger or older age-groups.

The peer-groups' energies and activities may be canalised into socially acceptable societies, where the maturing process can be supervised and helped. Or, by contrast, the torrent of ill-controlled energy may be directed by the peer-group against other groups even of the same age. In such circumstances, aggression and violence may bring consequences which are mildly serious to society, but severe and disastrous to the young people involved.

Schools and teachers need to know much about peer-groups so that wise and understanding guidance can be given to the young people who may seek in such a group the support and sense of belonging they fail to find at home or at school.

We shall see in Chapter II how the school utilises this groundwork of adolescent development to extend social and civic education at the upper secondary level.

External Cultural Transmitters

In addition to the home, the school, the extended family, friends, peer-groups, neighbours, churches and other social institutions, there is a vitally important series of external transmitters of a culture pattern. These transmitters are the mass media of communication. Comics form part of the earliest reading pattern of most young children in Western Europe and the United States of America. Newspapers and journals are read indiscriminately as soon as the reading skill is fully acquired. Cinemas are visited with little consideration of their programmes.

Radio and television form the most recent and the most compelling of these external communicators. The social philosophy expressed through all these media

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is that of the owners or operators of the medium. Entertainment or sales appeal is the major motivating force behind the material of programmes presented to the public - and, more seriously, to children.

Social consciousness is beginning to affect the strategies of the mass media. Governments have some limited control over parts of the television and radio services. In some countries, a Press Council monitors the output of newspapers and periodicals.

We cannot however pretend that there is real social control over the content of mass media in general. More important, we cannot pretend that what may be properly received by well-educated and discriminating adults, may also be open to uncritical acceptance by children.

The role of the school in socialising and educating children is thus one only in a series of sometimes competing influences.

Education for many Roles

Socialisation is not merely a process of enabling people to conform. Society itself has many faces. The acts of its members are played out in many different theatres. The scenes change from country to country, home to school, school to employment, employment to retirement. "All the world's a stage" wrote William Shakespeare, "and one man in his time plays many parts".

Social living means that these "many parts" must be played by each person not only through a lifetime but sometimes from moment to moment in the course of the same day. The moral code of the father may alter when the young father speaks to his father. The civic consciousness of the rate-collector may change when he receives his tax demand. The national citizen may not want to kill because of a lost international football match; but he may regard killing as a social necessity if his society tells him that war is essential.

Socialisation, then, is a process in which an individual acquires a whole series of attitudes and behaviours which receive positive acceptance by different social groups at different times and places.

We cannot hope that formal education will correctly provide all these patterns of behaviour. Eudcation can only provide one stream of the many impressions which constantly pour on to the individual. But education can and does have a special role because it is conscious of its formative effect on human beings, and because, on the whole, education's standards of social living, social action and social morality are somewhat higher than the other creators of social thinking.

Yet here we must ask, how conscious is education of its function in developing a capacity in the young of playing, successfully, these many roles in life?

Of all the topics and sub-topics in education, civic and social education appears to be the most confused. There is, so far, no general agreement upon whether there should be a subject entitled "social and civic education". Some educationists are convinced that there should be such a subject and that the subject should occupy a clearly defined place in every school curriculum. Others are equally convinced that social and civic education can only be taught through the existing subjects of the curriculum.

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There is no agreement upon what is meant by social and civic education. Does it or does it not include moral education? If it does include moral education, does this mean private or public morality? Or does it mean both? There is no final agreement upon whether civic education simply means teaching a duty to carry out civic functions, such as voting in elections, or whether ir involves a duty to one's neighbour, or whether it involves a study of politics. On the international scene, there is much verbal encouragement for an international brotherhood of man, but little practical methodology to advise the classroom teacher on the means to include internationalism.

There are no final answers to these questions. Yet we can make an effort to disentangle some of the many different strands of thought which make such a tangled web to the individual teacher. Towards this aim we have tried to analyse civic and social education into six major aspects of the socialisation process. These six aspects see the individual in his roles as: Moral Citizen (Chapter VII); Social Citizen (Chapter VIII); Political Citizen (Chapter IX); National Citizen (Chapter X); European Citizen (Chapter XI); and World Citizen (Chapter XII).

Dynamic Social and Civic Education

It is the critical importance of education in the socialisation process which justifies the efforts of educationists to raise the level of civic and social education. The continued efforts of such bodies as UNESCO and the Council of Europe over nearly two generations have gone towards arousing concepts of world citizenship and a world morality designed to be instilled into human beings through educational systems.

These efforts will prove to be vain unless teachers in general will grasp their own importance in transmitting a cultural and social pattern which is wider and greater than that of the past.

Every educational system is the prisoner of its own history. We now live in such times of rapid technological and social change that we need a dynamic process of cultural adjustment which is unencumbered by the dragging brakes of outmoded traditions. The rejuvenated study of social and civic education must itself be regarded as a dynamic process in which civic and social education is frequently adjusting itself to changing trends - just as social and civic education is adjusting human beings to new processes of thought and new attitudes of mind.

This chapter began with a reference to Thomas Paine's comment that he regarded himself as a citizen of the world, and that his religion was to do good. Both world citizenship and a conscious intention to do good must be regarded as ideal aims of any socialisation process. World citizenship is both a matter of belief and a practical matter capable of technical achievement. "Doing good" however, is both much more difficult to describe and more controversial of definition. Religions claim their own insight into distinctions between "good" and "bad" which have occasionally varied and sometimes conflicted. Yet, it is obvious that religious influence upon behaviour both through educational systems and in everyday life is still widespread. The specific place of religion in the formation of moral attitudes is considered in Chapter VII (The Moral Citizen). But we close this chapter with the thought that mechanistic theories of behaviour do not completely explain how the child is capable of becoming socialised. Is this capacity of divine origin? Is it a consequence of the evolutionary process? Or is it a result of the Divine initiating and guiding the evolutionary process? We do not know firm answers to these questions. We do know that, at present, both religious belief and rationalist education contribute to the socialising process.

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II. THE ROLE OF SECONDARY EDUCATION

Upper secondary education covers the critical age-range (15-16 years to 18-19 years) between adolescence and adulthood. For those young people who remain in full-time education after the completion of compulsory school attendance, this is a period of steady adjustment to adult standards of behaviour, to adult attitudes, to adult beliefs, and to adult responsibilities.

By contrast, the young person who leaves school to enter employment as soon as the law will permit him, is forced to adapt rapidly to, and is often ill-prepared for, the adult standards of the office, the workshop or the factory.

Although this study concentrates mainly on upper secondary education, it is nevertheless necessary to make some reference to civic and social education at the lower secondary level. For most children in Western Europe, the lower secondary school covers the last period of time when they can be provided formally with civic and social education. For the smaller number of young people who go on from lower secondary to upper secondary education, then the civic and social training received in the lower secondary school should provide the groundwork for further studies at the upper secondary level.

Initiative of the Council of Europe

In 1964 the Committee of Ministers of the Council of Europe adopted a resolution on Civics and European Education which stated: "at a time when Europe is becoming a reality, it is the imperative duty of secondary education to inculcate into its pupils an awareness of European facts and problems".

Pursuant to this aim, three studies were published by the Council of Europe's Council for Cultural Co-operation. These studies were:

1. "Introducing Europe to Senior Pupils" (1966);

2. "Our-of-class Activities and Civic Education" (1967)

3. "Towards a European Civic Education During the first Phase of Secondary Education" (1969).

Each of these studies contributed substantially towards a wider understanding of the need for better civic and social education. Each study, however, was naturally especially conscious of the need to make a positive contribution towards a Europeanisation of the individuals within Western Europe through the educational systems.

The Council of Europe conferences of educationists at Frascati in 1968, and at Strasbourg in 1971 both extended the boundaries of discussion beyond the limits of national or European or internationalist education.

After studying the conclusions of the Frascati Conference (1968), the Council of Europe's Committee for General and Technical Education suggested that civic and social education should aim at preparing young people for:

a. an understanding of the society in which they are to live;

b. their common cultural heritage;

c. active and responsible participation in community life;

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d. the establishment of techniques for pupil participation in the running of schools as a preparation for life in a wider community.

The Strasbourg Conference (1971) concluded that civic and social education should include:

a. schemes of work concerned with promoting social awareness;

b. new content and methods to encourage independent thinking in pupils;

c. the association of pupils with the choice of content in civic and social education;

d. the association of pupils with the management of the school.

TABLE 1

SOCIAL AND CIVIC EDUCATION

ASPECTS OF STUDY AT UPPER SECONDARY LEVEL

1971

BEST COPY AVAILABLE

Country	Study of Institutions	The Local Community	The National Community	International relations	Environmental studies	Political education	Social education	Ethics and Philosophy
Austria	Austria	Austria	Austria	Austria	Austria	Austria	Austria	Austria
Cyprus	Cyprus		Cyprus	Cyprus		Cyprus	Cyprus	Cyprus
Dermark	Denmark		Denmark	Denmark	Denmark			Denmark (iii)
Fed. Rep.	Fed. Rep.	Fed. Rep.	Fed. Rep.	Fed. Rep.	Fed. Rep.	Fed. Rep.	Fed. Rep.	Fed. Rep.
Germany	Germany	Germany	Germany	Germany	Germany	Germany	Germany	Germany
Finland	Finland	Finland	Finland	Finland	Finland	Finland	Finland	Finland (iii)
France	France	France	France	France	France	France	France	France
Italy	Italy	Italy	Italy	Italy				Italy
Luxembourg	Luxembourg	Luxembourg	Luxembourg	Luxembourg			Luxembourg	
Netherlands	Netherlands (i)	Netherlands	Netherlands	Netherlands	Netherlands	Netherlands	Netherlands	Netherlands
Norway	Norway	Norway	Norway	Norway		Norway	Norway	
Spain	Spain	Spain	Spain	Spain	Spain	Spain	Spain	Spain
Sweden	Sweden	Sweden	Sweden	Sweden	Sweden	Sweden	Sweden	
Switzerland	Switzerland (ii)	Switzerland	Switzerland	Switzerland	Switzerland	Switzerland	Switzerland	Switzerland
Turkey	Turkey	Turkey	Turkey	Turkey	Turkey	Turkey	Turkey	Turkey

(i) Actual topic areas depend on the teacher

(ii) Main stress on institutions, economic and political influences, and international relations

(iii) Philosophy rather than ethics

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The Major Areas of Civic and Social Education

We can now begin to consider the wide variety of educational topics which have been included within the ambit of civic and social education. Let us repeat the six areas of interest we aim to analyse. These are education for the citizen in six roles, as a moral person, as a socially aware citizen, as a political participant, as a member of a nation, as a part of the European family, and ultimately, as a World Citizen.

Given these six areas of specialist education, we must now ask ourselves how far we believe them to be adequately provided in lower or upper secondary education at present.

Aspects of Study at Upper Secondary Level in 1971

Many of the member countries of the Council of Europe responded to a questionnaire distributed in 1971 by the joint Oxford University/Council of Europe study group on Curricula and Examinations.

Table 1 shows the response of the various countries to a question asking which aspects of study in civic and social education were included within each country's educational system. Perhaps rather surprisingly, most countries do claim to incorporate almost all the six areas of specialist education we find it desirable to study. In addition to these six areas, ten countries have expressed interest in Environmental Studies. We may perhaps regard such studies as a proper part of the education of a national as well as a world citizen.

It is of some significance that the question of a specifically European education was not asked in the questionnaire, and thus was not answered. Other studies have already shown that very little is provided in the schools of Western Europe which has specific relevance to education about Europe as an entity.

There is no doubt that all the topics of study listed in Table 1 are constituent parts of the strategies of education desired by leading educationists of all the countries named. There is equally no doubt that the supply of specialist teachers and the actual timetabled provision for civic and social education leave little possibility for these desirable aims to be fully achieved.

Availability of Specialist Teachers

In Table 2, we set out the availability of specialist teachers in the countries which replied to the questionnaire. In two only of the fifteen countries listed is it to be expected that the teacher of civics is a properly trained full-time specialist.

The table shows quite clearly that it is the teacher of history who is customarily given the task of providing the civic and social education of the pupils. If the history teacher is not available on the timetable, we can reasonably presume that the geography teacher is next called upon. If the geography teacher is not available, then almost any willing teacher may be given the job.

If we now glance back at Table 1 (page 13), and read the list of subjects which the study of civics and social education is expected to include, we can see how impossible is the task we are setting the specialist teacher of history or geography. Even a properly trained teacher, fully engaged in teaching civic and social education, would find it difficult to specialise adequately in all the

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TABLE 2

SOCIAL AND CIVIC EDUCATION

1971

AVAILABILITY OF SPECIALIST TEACHERS

BEST COPY AVAILABLE

Country	Does teacher of Civics teach only Civics?	Other subjects taught by the teacher of Civics
Austria	No	History, Geography, German
Belgium	No	History, Religion
Cyprus	No	History
Denmark	Rarely	History, Geography
Fed. Rep. Germany	No	History, Geography
Finland	No	History, Economics, Social Studies
France	No	History, Geography
Italy	No	History, Geography, Italian
Luxembourg	No	History, Economics
Netherlands	No	History, Geography - all subjects
Norway	No	History, Geography, Mother tongue, Modern Language
Spain	Yes (i)	-
Sweden	Senior staff - Yes Junior staff - No	History
Switzerland	No	History
Turkey	No	History, Geography, Sociology, Philosophy

(i) Except in small schools

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eight headings of Table 1, which range from the local community to ethics and philosophy.

Time Available for the Course

Even if sufficient specialist teachers were available to teach the wide range of civic and social education, it is obvious from the timetable situation in most countries that insufficient time is provided for this area of study. Several countries either did not reply to a question asking for the number of clockhours a week allotted to civic and social education, or indicated that there was no specific time allocation. Austria appears to provide 1.7 hours a week for a non-specialist course in civic and social education over a period of several years in the secondary school. France provides an hour a week for the first two years of secondary education and then 0.5 of an hour a week for up to five years. A few countries provide one period of teaching a week for one or more years. In the Federal Republic of Germany, some regular provision is made for "Community Studies" (Gemeinschaftskunde).

Beyond this, the few provisions of consequence appear to be in those countries which offer a specialist subject, usually as an option, eg in Denmark where civic and social education may take five hours a week over two years. Similar specialist courses with substantial weekly provision are available in Norway and Sweden. In the United Kingdom, it is possible to study British Constitution for examination purposes at upper secondary level, when perhaps five hours a week may be provided. It is improbable, however, that anyone would claim that five hours a week study of the national constitution would cover more than a small part of the eight topics listed in Table 1 as constituents of civic and social education. In France, careful attention has been paid to the different levels of civic and social education appropriate to lower secondary level (11-12 years to 15-16 years) and upper secondary level (15-16 years to 18-19 years). At lower secondary level, "éducation civique et morale" is descriptive and illustrated from the immediate environment. At upper secondary level, the aim is not so much to see how problems occur, as to learn how to approach them. The young people are then encouraged to analyse problems and synthesise aspects of knowledge so as to reach well-informed and well-balanced opinions. The advantage of this twofold approach is that the course of study at lower secondary level both provides an appropriately designed study package for those young people who will leave school at 15 to 16, and, at the same time, offers a helpful groundwork of practical knowledge for more advanced and more theoretical studies in the upper secondary school.

Vagueness of Aims

The French educational system is unusual in its formalisation of a syllabus for civic and social education - though the "community studies" of the Federal Republic of Germany do provide a recommended programme. Most of the educational systems of Western Europe reveal a vagueness of general aim, and this overall lack of precision is reflected in the approach of most educational systems to the provision of civic and social education. There is a remarkable unity of broad philosophical generalisations in aim, as we can see from Table 1 in this chapter. But any study of curricula and syllabuses will show few methods of translating the philosophical aims into practical teaching method.

Most schools in Western Europe exist in this framework of nebulous educational philosophy. If a culture pattern is transmitted by the schools, this transmission is rarely through a carefully designed and precise teaching teaching programme. It arises primarily from the unconscious absorption of patterns of behaviour and patterns of thought from a teacher who has himself unconsciously

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absorbed these patterns from his mentors. The socialisation process is "caught" rather than taught.

By contrast, the transmission of knowledge through the schools is very carefully thought out. The syllabus of each subject is designed to meet the specific demands of examination systems which are themselves a reflection of the interpretation educationists put upon the wishes of society.

It is because of the unclarity of aim in civic and social education that educationists have failed to attain any agreement about whether civic and social education should be regarded as expressing a large sector of all educational aims - and therefore to become part of all subjects, or whether civic and social education can be regarded as a subject with a clearly defined syllabus and properly weighted place in every timetable.

It will be part of the thesis of this study that both of these approaches are essential if we are ever to attain the educational aims we ourselves have stated to be desirable. We refer again to Table 1 in this chapter for some evidence of these desirable aims. We shall study the desired aims in more detail in Chapter III.

School as a Major Socialising Instrument

Despite our reiterated opinion that the school is one only of a series of socialising influences on the child, it remains most important to accept that the school must remain a major socialising instrument. The school continuously covers a long period of formative child development. School bridges the gaps before and after adolescence. The school continues while home ties are broken, or peer-groups rise and decline. We owe our own societies a duty to utilise the school systems effectively for the socialising effects each society would wish to find in every young adult. At the same time, we must accept that schools may fail to outweigh the profoundly important influences of home, parents, friends, churches, peer-groups, and mass media of communications.

Even the traditionally accepted role of the school in creating social equalisation and social opportunity has recently been questioned. A report published in 1972 by the Organisation for Economic Co-operation and Development on "Social Background and Educational Career" reviewed experience and research in several economically advanced countries. The report concluded that the big increases in educational spending in the 1950s and 1960s brought only marginal advances in equality of opportunity.

If the school is failing to achieve this almost historical role in the transformation of dynamic social philosophy into reality, then we must ask how far the school is falling behind in transmitting the civic and social education which current social thinking would wish to see provided. It will require great efforts by teachers and educationists to provide a coherent and acceptable school programme of civic and social education which will reflect the present and foresee the future, in order to replace the current programmes which slowly adapt the past and are progressively dropping behind the current pace of change.

Role of the Upper Secondary School

Despite the steady extension of comprehensive styles of education to cover the age-range 10-11 to 18-19, the upper secondary school, from 15-16 years to 18-19 years, still mainly provides academic styles of education for young people who aim to enter higher education.

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It is true that in some of the economically more advanced countries of Western Europe, it is becoming more possible at secondary level for non-academic study to be provided alongside academic education. This process, seen perhaps most clearly in Sweden and the United Kingdom, is enabling more young people to stay at school until the age of 18 or 19 with a curriculum properly designed for those without the aim of entering higher education.

Nevertheless, it is still true in the early 1970s to state that, in general, the function of the upper secondary school in Western Europe is based on academic study and is designed to lead to an examination which will open the door to a university.

It is a consequence of this major aim of the academic secondary school that the school is subject-orientated, ie the curriculum is divided into specific subjects; the teachers are specially trained to teach those subjects; and the pupils avidly study the subjects in order to attain a pass at a terminal examination.

It is a further consequence of this examination - motivated education, that civic and social education is relatively rarely provided. Even if it is available to the pupils, they tend to regard it as unimportant because it does not appear as a subject in the final examination. An exception to this general rule is the provision of community studies in the Federal Republic of Germany where such studies may form part of the final "Abitur" test.

We may fairly say then that the traditional role of the academic upper secondary school has been mainly to transmit a body of knowledge. By contrast, civic and social education is more a matter of attitudes, of ways of thinking, of reorientation from the subject approach to the cross-disciplinary; and of broadening the human being from the local and particular to the international and general. Whereas the transmission of a body of knowledge rests in the cognitive domain, the transmission of civic and social education is far more concerned with the affective domain.

Civics Teaching and Training in Citizenship

Even within the area of study we entitle civic and social education, there is a clear distinction between the teaching of factual detail about central or local governmental structure, and the effort to socialise human beings within a national or an international pattern of thought. This distinction is clearly drawn in the French system of education by the use of two separate phrases. "L'enseignement civique" means the teaching of civics, whereas "l'éducation civique" means a training in citizenship.

Descriptive material about the working of institutions is no substitute for education in citizenship. In a striking phrase, the Luxembourg delegate to the Council of Europe Strasbourg conference (1971) said that the result of a study of institutions would be a citizen who was not only respectful of authority but was also a walking handbook of constitutional law.

There has certainly been a shift in emphasis over the past five years in the upper secondary school away from the study of institutions and towards the question of attitudes and to the active and responsible participation of the younger generation in community life.

The Search for Participation

This shift in emphasis requires the upper secondary school, academic or non-academic, to find new ways by which civic and social education can be imparted.

The physical and mental development of the young people at upper secondary level offers wide possibilities of utilising their maturing self-knowledge and self-control. Physical growth brings in its train mental growth, provided that appropriate help has been given at home, at primary school and at lower secondary school. Once adolescence has been left behind, the embryo adult can face the hard decisions of real life with a growing maturity. He is ready to begin to see society and the world not as sharply delineated blacks and whites, but as a series of shaded greys. He may be capable of accepting that there is no single permanent solution to human problems, but only a series of temporary improvements. He can certainly be expected to exhibit a development of empathy - the capacity to comprehend the thoughts and feelings of another person. Empathy can be expanded and developed by sensitive teaching which recognises the desirability of enabling young people to discover, for example, the reasons for commitment to opposed views of politics, the sincerity of different religious beliefs, the rationale of an historical national "enemy", and even the motivation of the criminal.

Participation means not only playing a part in new activities. It also means taking part in new ways of thought, and beginning to see the self as one member of a richly diverse human family.

Participation Through Group Activities

Membership of the human family implies a capacity to work (or play) together with other people. This capacity to identify with a group is a matter of social necessity. Socialisation requires the individual to accept that no single person can survive in our complicated world without the help of many thousands of other people who help to clothe, feed and house him and provide him with services.

The upper secondary school is not well organised in general to provide practice, experience and training in group activity. Class teaching may appear to be a corporate activity, but it is commonly a series of thirty or so individual interactions between teacher and pupil. Highly motivated study for examinations is structured by, and into, a highly competitive situation in which each pupil strives to exceed all others.

Fortunately, the better upper secondary schools do aim to provide possibilities for the engendering of group coherence. Physical activities such as team sports and camping clubs provide valuable media for group activity. Many such schools arrange productions of drama or even opera. It will be noticed however that these group activities are primarily those unconnected with the academic aims of the school. We need a far greater extension of the newer concepts of team study, simulation or learning games, and the involvement of groups in case studies. The deliberate association of a less able with a more able child in a given subject may be good for both academically. It will certainly be good for both socially.

Post-adolescents are mentally ready for an involvement into structured group activity. They are anxious to establish new relationships both with each other and with the adult world. Their maturing personalities need to gain experience of responsibility, for that is the best way to become responsible. Group activity can guide individuals towards self-responsibility within a group-responsibility which can result in the adoption of the role of adult responsibility.

The upper secondary school is still strongly imbued with the philosophy of self-centred individualism. Apart from the over-riding drive for success in examinations, the school commonly aims to train for leadership.

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Of course, mankind needs leadership: leadership of insight and sensitivity towards the led. But far more people will become partners or followers than leaders in life. Even more people will be leaders at one moment, followers at another and partners at another. We need to give conscious attention to the teaching and learning of partnership and followership. Civic and social education could deliberately aim in the upper secondary school to foster this understanding of the many roles to be played by human beings. Carefully structured group activities can contribute helpfully towards these aims.

Out of School Activities

Some of the most socially and educationally valuable group activities take place outside the school, but organised by the teachers. The Council of Europe has already published a thought-provoking study entitled "Out-of-Class Activities and Civic Education" (1967) so there is no need to restate that information. It is, however, important to stress the advantages to be gained in socialisation by young people through out-of-school activities.

At the age-group of our present study, the young people need both experienced guidance, and independent activity. If we deprive them of experienced guidance, we have failed to teach them the rules of the game. If we deprive them of independent activity, we deprive them of the opportunity to play the game well.

Out-of-school activities led by a wise teacher can offer both the guidance and the independence. The activity is not in the school, but the socialising weight of the school as an institution can still support the rules of the game. But, because the activity is outside the school, the individuals can be provided with independent action both inside and outside the group.

Out-of-school activities appear to bring special benefit to the less academically gifted and the less well-adjusted child. Such activities may offer opportunities to children, which add a dimension of therapy to their education.

The School Journey

If it is well-prepared, the school journey into another country can be a particularly valuable experience of individual activity within a group framework. Professional teachers will know well that this reference is not to the journey abroad in which the entire process becomes a mere transfer of a sector of the school to a holiday in another country. A successful school journey utilises every subject of the timetable for months before and after the journey. Such a visit positively provides its participants with freedom for personal activity as well as responsibility for decisions about the programme and activities of groups or sub-groups.

Conclusion

Civic and social education at upper secondary school level has a vitally important role in socialising the near-adult. Its aim is not to convince people to fulfil civic duties, but to persuade them to devote time to finding solutions to the problems facing human beings both individually and in the many societies to which they belong. To conclude this chapter, therefore, we quote from the Italian delegate to the Council of Europe Strasbourg Conference in 1971. He said:

> "The school should create in young people the desire and the ability to participate responsibly in the improvement of local, national and international life".

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III. AIMS OF CIVIC AND SOCIAL EDUCATION

Even for those teachers currently engaged in teaching at the upper secondary level, it is far from easy to discover the aims of civic and social education. Many of the more general aims are expressed unconsciously, as we have already suggested. If there are specific syllabuses in the subject, leading to a specific examination, then it is easy to discover a short-term aim, ie to succeed in passing the examination. Neither teachers nor general educationists will, however, be ready to accept examination success as the sole aim of an educational system.

In order to try to discover the aims in the minds of the educationists, a series of questions was directed to appropriately qualified experts in the countries of Western Europe. This chapter sets out the results of the questionnaire, and their implications on current provision of civic and social education.

Major General Conclusions of Questionnaire

Two major conclusions are immediately obvious from the evidence provided by the questionnaire. These are:

1. We cannot hope to cover all the desired aims unless civic and social education is provided both in the form of subject syllabuses of knowledge to be learned, and as an infrastructure to the entire curriculum.

2. There is a wide general support for a vast array of aims which are not, at present, deliberately and consciously built into educational programmes.

Some UNESCO Aims for Civic and Social Education

For the purpose of comparison with the aims from the Council of Europe countries, we set out below some aims and objectives supported by a meeting of experts held by UNESCO in August 1970. The report of that meeting states:

"Possible objectives at the secondary level might be:

a. to develop understanding of how peoples lived in the past and in the present, and to arouse an active and sympathetic interest in mankind and in human endeavours and achievements;

b. to develop awareness of each nation's contribution to science, technology, art and literature;

c. to create awareness of the fact that, although the nations of the world are still divided by political interests and ideologies, they are increasingly interrelated through economics, science, technology, communications and culture;

d. to develop a conviction that international co-operation is necessary in order to maintain peace;

e. to develop relevant skills and attitudes; the ability to analyse and evaluate situations and information rationally; a willingness to listen to others and consider their views; a capacity for collaboration in group work; a desire to work for the common good".

It will be seen from the tables set out in this chapter that most of these general aims are incorporated within the desired aims of the educationists whose countries replied to the questionnaire; and that the tables describe many more aims, all generally desirable, and all generally desired.

Major Divisions of the Aims of Civic and Social Education

Three major divisions of the aims of civic and social education are delineated. These are:

1. the acquisition of knowledge;
2. the inculcation of ways of thinking;
3. the development of attitudes and patterns of behaviour.

The "acquisition of knowledge" discloses those areas of civic and social education which we may (hopefully) suggest could be covered by a syllabus of topics in a subject study. The areas could indeed be covered by syllabuses, but just a glance at Tables 3, 4, 5 and 6 will show how extensive are these desired areas, and will indicate how much of the time of a curriculum would be absorbed if all the desired areas were included in it.

The "inculcation of ways of thinking" is a more sophisticated process of enabling young people to think in more highly developed ways. The mental skills involved, such as the ability to connect knowledge from other subjects, and the ability to evaluate different solutions to problems, are not skills which are specific to civic and social education. They are skills which are of great value over the whole range of the learning process. However, their application to civic and social education is a prerequisite for success in achieving the aims of that branch of education. Unless we can learn to see different sides of an argument, it is impossible for us to live at peace in any one of the complex societies (home, office, factory, school, region, nation, world) we currently inhabit as members.

The "development of attitudes and patterns of behaviour" is yet more subtle in its impact upon the young person. Attitudes and patterns of behaviour are far more a matter of imitation, of conscious or unconscious copying, of relative suggestibility or capacity for conformity than a product of specific teaching. Nevertheless, if we could develop attitudes and patterns of behaviour as a positive part of our teaching programme of civic and social education, then it is clear that many educationists of Western Europe would support a whole series of aims as the intended programme. If we are consciously to desire to achieve all such aims, it is obvious that such aims must become part of the internalised pattern of thinking of every teacher of every subject.

The Acquisition of Knowledge

Tables 3, 4, 5 and 6 give a picture of four areas of knowledge which are considered as among the aims of civic and social education.

Table 3 distinguishes the aims appropriate to the individual and his relationship to society. These relationships are sub-divided into three areas, viz the general relationship; the rights and obligations of the citizen; and the various roles of the citizen.

In each of the three categories, a majority of the educationists have designated the aim as "very important". Almost all the remainder of the aims in each category are designated as "moderately important". Of 45 possible entries, three only are shown as "not very important". So far, we may reasonably conclude that conventional courses in civics are generally desired.

Let us now turn to Table 4. In this table the conventional approach to civics teaching is substantially broadened. Most educationists see some value in providing pupils with a knowledge of the system within which the pupil lives. About half the countries have not completed the section relating to a general knowledge of the system, obviously preferring to analyse their desired aims under the headings of legal, social political and economic systems.

Four countries only regard knowledge of the legal system as very important, though seven more regard such knowledge as moderately important, and four see this area of knowledge as not very important.

When we turn to knowledge of the social, political and economic systems, it is clear that knowledge in each of these three areas in much more generally desirable than knowledge of the legal system. Eight countries find the social system very important. Ten find the political system very important. Eight countries find the economic system very important. Leaving aside the section referring to "knowledge of other systesm", we may summarise Table 4 (first five columns) as follows:

Total possible entries	75
Actual entries	68
Entries denoting "very important" (A)	36
Entries denoting "moderately important" (B)	19
Entries denoting "not very important" (C)	13
	68

Despite the somewhat specialised nature of the desired knowledge, we can see that there is quite strong support for its incorporation into a programme of civics teaching.

It is a little disappointing to find that "knowledge of other systems" receives less enthusiastic support. Here the analysis shows:

Entries denoting "very important" (A)	5
Entries denoting "moderately important" (B)	5
Entries denoting "not very important" (C)	3

However, if we travel forward to Table 5 we find that "knowledge of the contemporary world" receives widespread support. If we disregard the nebulous heading "general", we can summarise the remainder of the table as follows:

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Table 3

AIMS OF CIVIC AND SOCIAL EDUCATION

Acquisition of Knowledge

BEST COPY AVAILABLE

Country	The Relationship Between the Individual and Society		
	General	Rights and Obligations of the citizen	The various roles of the citizen e.g. voter, taxpayer
Austria	A	B	A
Belgium	-	A	A
Cyprus	B	A	B
Denmark	A	B	A
Federal Republic of Germany	A	A	A
Finland	A	A	A
France	A	A	A
Italy	A	A	A
Luxembourg	-	A	-
Netherlands	C	C	C
Norway	B	A	B
Spain	A	A	B
Sweden	A	A	A
Switzerland	-	A	A
Turkey	-	C	B

A = very important

B = moderately important

C = not very important

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TABLE 4

AIMS OF CIVIC AND SOCIAL EDUCATION

Acquisition of Knowledge

BEST COPY AVAILABLE

Country	Knowledge of the System within which Pupil lives					Knowledge of other systems
	General	Legal	Social	Political	Economic	
Austria	A	B	A	A	A	B
Belgium	–	C	B	C	A	B
Cyprus	–	C	C	B	C	–
Denmark	–	B	A	A	A	B
Federal Republic of Germany	A	A	A	A	B	A
Finland	A	A	A	A	A	A
France	–	C	A	A	A	A
Italy	–	B	B	A	C	–
Luxembourg	A	A	A	A	A	B
Netherlands	C	B	C	C	B	C
Norway	B	B	B	B	B	C
Spain	A	B	A	A	A	A
Sweden	A	A	A	A	A	A
Switzerland	–	C	B	A	B	B
Turkey	–	B	B	C	C	C

A = very important
B = moderately important
C = not very important

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TABLE 5

AIMS OF CIVIC AND SOCIAL EDUCATION

Acquisition of Knowledge

BEST COPY AVAILABLE

Country	Knowledge of the Contemporary World					
	General	Historical forces Shaping the present	Social Conditions	Economic Conditions	Political Conditions	Geographical Conditions
Austria	A	A	A	A	A	B
Belgium	–	B	A	A	C	B
Cyprus	B	B	B	B	A	C
Dermark	–	B	A	A	A	B
Federal Republic of Germany	A	A	A	A	A	A
Finland	A	A	A	A	A	A
France	A	B	A	A	A	B
Italy	–	A	B	B	B	A
Luxembourg	A	–	A	A	A	–
Netherlands	C	B	B	B	C	B
Norway	B	A	B	B	A	A
Spain	A	A	A	A	A	B
Sweden	A	B	A	A	A	A
Switzerland	–	A	B	B	A	B
Turkey	–	A	A	B	B	C

A = very important
B = moderately important
C = not very important

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Knowledge of the contemporary world	A Very Important	B Moderately Important	C Not Very Important
	Number of countries stating:		
Historical forces shaping the present	8	6	-
Social conditions	10	5	-
Economic conditions	9	6	-
Political conditions	11	2	2
Geographic conditions	5	7	2
Totals	43	26	4

We can reasonably conclude that studies of the contemporary world in a very wide framework receive strong support from the educationists. We are now beginning to discover the extending boundaries of a syllabus in civic studies which would cover the desired aims in "acquisition of knowledge".

Finally, in this section we can examine Table 6, which covers the areas of international relations, major problems facing the world today, and knowledge of the structure of the community including local, regional, national and international communities.

Table 6 may be summarised as follows:

	Number of countries stating:		
	A Very Important	B Moderately Important	C Not Very Important
Knowledge of International Relations	8	5	2
Major Problems facing the World	10	4	1
Knowledge of the structure of the Community	12	2	1

Now we have a measure of the support for these three broad areas of cognitive study. Strong support is clearly indicated over all three areas.

Let us now consider the totality of Tables 3, 4, 5 and 6. These tables provide a list of topics which a professional teacher should, ideally, include in a syllabus intended to cover the acquisition of knowledge in civic and social education. Almost all the topics receive moderate or strong support from the educational thinkers of many countries in Western Europe. If these ambitious ideals are ever to be translated into daily practice in the school, then some group of practical idealists must come together and prepare a teaching syllabus for a subject called civic and social education based on all the topics listed in these four tables. If such a draft syllabus were prepared for discussion (and suitable adjustment) in each country of Western Europe, we might well find a medium of Europeanised education which could be generally acceptable in most of those countries.

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TABLE 6

AIMS OF CIVIC AND SOCIAL EDUCATION

Acquisition of Knowledge

BEST COPY AVAILABLE

Country	Knowledge of International Relations, e.g. through science, economics, culture	Major problems facing the world today	Knowledge of the structure of the community, e.g. local, regional, national, international
Austria	A	A	A
Belgium	A	B	A
Cyprus	B	B	B
Denmark	A	A	A
Federal Republic of Germany	B	A	A
Finland	A	A	A
France	A	A	A
Italy	C	A	A
Luxembourg	A	A	A
Netherlands	C	C	C
Norway	B	B	A
Spain	B	A	A
Sweden	A	A	A
Switzerland	A	A	A
Turkey	B	B	B

A = very important

B = moderately important

C = not very important

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Ways of Thinking

It may be difficult to make a syllabus from all the aims we have set out above in relation to "acquisition of knowledge", but it is theoretically possible. Practical educationists have many times made practical syllabuses out of more nebulous material. But we face far more difficult problems if we aim consciously to inculcate specific ways of thinking.

Table 7 sets out three skills or abilities of thinking requiring sophisticated mental processes; and three capacities of understanding about the individual and his relationship to society.

The three abilities may be summarised as follows:

Ways of Thinking	Number of countries stating: A Very Important	B Moderately Important	C Not Very Important
Ability to form reasoned and informed judgements of contemporary events	11	2	1
Ability to make discriminating use of mass media	9	2	3
Ability to evaluate objectively propaganda and emotive language	9	3	2

Note: In each case the "als tief" rating is taken for the Federal Republic of Germany.

Almost inevitably now we begin to expect that most countries will regard the desired quality as "very important". Each of these three abilities to think in a particular way requires both wide knowledge and, preferably, much experience. The knowledge can, perhaps, be provided by the school. The experience is extremely difficult to obtain in the inevitably sheltered environment of the school.

Nevertheless it cannot be doubted that all well-educated people need all the three abilities. The aims ought properly to be pursued.

The "ways of thinking" in Table 7 also include three areas of understanding. The three areas are those enabling the individual to discern his place within society; the limits of the mutual demands which may be made upon him by society; and the limits of individual liberty. These aims are especially difficult for the school to achieve because the school inevitably stands in the position of a mentor. If all the teachers know more than the pupils, then the relationship between teacher and pupil can very rarely be that of equals. Hence, there is an aura of authority inherent in every school situation.

The pupils, however, are learning their different roles in society not only through school, but also through homes and family, voluntary associations, churches and peer-groups. Tension exists between each individual and each of these social groups unless (or until) the individual totally conforms to the mores of the group.

It is a matter for philosophy to decide how far the individual may (or can) stand out against the mores of the society in which he lives. Society certainly will exert its claims upon the young person from a very early age. If we take

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TABLE 7

AIMS OF CIVIC AND SOCIAL EDUCATION

Ways of Thinking I

BEST COPY AVAILABLE

Country	Ability to form reasoned and informal judgments of contemporary events	Ability to make discriminating use of mass media	Ability to evaluate objectively propaganda and emotive language	Understanding balance of tension between individual liberty and demands made by society	Understanding of the limits of individual liberty	Understanding of the limits of the demands that can be made on the individual by society
Austria	A	A	A	A	A	A
Belgium	A	C	C	C	B	B
Cyprus	B	B	B	B	B	B
Denmark	A	A	A	A	B	B
Federal Republic of Germany	als tief A tatsächlich B	als tief A tatsächlich B-C	als tief A tatsächlich B-C	als tief A tatsächlich B-C	als tief A tatsächlich B-C	als tief A tatsächlich B
Finland	A	A	A	A	B	B
France	A	A	A	A	A	A
Italy	–	–	–	–	B	A
Luxembourg	A	A	A	A	A	A
Netherlands	C	C	B	C	B	C
Norway	B	B	B	B	B	B
Spain	A	A	A	A	A	A
Sweden	A	A	A	A	A	A
Switzerland	A	A	A	A	A	A
Turkey	A	C	C	C	A	B

Tatsächlich adj. real, factual, actual
als tief - profound

A = very important
B = moderately important
C = not very important

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society for the moment limited to the state, then it is obvious that the legal system demands obedience. It is equally obvious that there is a vast array of social customs and practices which the individual disregards or flouts at his peril.

The aim of achieving these levels of understanding in each individual is clearly desirable. The difficulty of achieving the aim without adult experience is considerable.

We summarise below the second part of Table 7:

	Number of countries stating:		
Ways of thinking	A Very Important	B Moderately Important	C Not Very Important
Understanding balance of tension between individual and society	9	2	3
Understanding limits of individual liberty	8	7	-
Understanding limits of demands that can be made on the individual by society	8	6	1

Table 8 sets out seven further ways of thinking, each of which has achieved some considerable support from educationists as an aim for civic and social education.

Each of these mental skills is one which is valuable in every facet of education. If it is indeed possible to teach such skills especially well through civic and social education, then that subject could well become the core-subject of every curriculum. It is true that we cannot yet say for certain how far the transfer effect occurs in learning skills, ie given that we may learn a skill in one subject, we cannot yet determine how far that may be, or is, used by the same individual in another subject.

We may put the same issue in a different way. It could be argued that any inability to transfer skills from one subject to another is a weakness in general education which arises from a curriculum which is a product of several different specialist subjects. If the curriculum were a comprehensive process of education with a unifying method such as the Dalton plan, or with an integrating philosophy, such as religion once was, then the learning of each skill would be both applicable and applied over a whole range of subjects.

We summarise Table 6 below to show how much support there is for each of the mental skills listed.

TABLE 8

AIMS OF CIVIC AND SOCIAL EDUCATION

Ways of Thinking II

BEST COPY AVAILABLE

Country	Ability to connect knowledge from other subjects e.g. history	Ability to view isolated facts from those in a broader context	Ability to Understand Complex Problems: General	Ability to Understand Complex Problems: To see different sides of an argument	Ability to Understand Complex Problems: To understand difficulty of finding a simple solution to a complex problem	Ability to evaluate different solutions to problems	Ability to form own viewpoint on complex issues
Austria	A	A	A	A	A	A	A
Belgium	B	B	-	A	A	B	B
Cyprus	B	-	-	B	B	B	B
Denmark	A	A	A	A	A	A	A
Federal Republic of Germany	A	als tief A tatsächlich B	-	A	B	als tief A tatsächlich B	als tief A tatsächlich B
Finland	A	A	A	A	A	A	A
France	A	A	A	A	A	A	A
Italy	A	-	-	-	-	-	B
Luxembourg	-	-	-	A	-	-	-
Netherlands	C	C	C	C	C	C	C
Norway	B	B	-	A	B	A	A
Spain	A	B	A	A	A	A	A
Sweden	A	A	A	A	A	A	A
Switzerland	A	B	-	B	A	A	A
Turkey	C	B	-	B	B	A	B

A = very important
B = moderately important
C = not very important

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	Number of countries stating:		
Ways of thinking	A Very Important	B Moderately Important	C Not Very Important
Ability to connect knowledge from other sources	9	3	2
Ability to view isolated facts from those in a broader context	6	5	1
Ability to understand complex problems (general)	6	-	1
Ability to see different sides of an argument	10	3	1
Ability to understand difficulty of finding a simple solution to a complex problem	8	4	1
Ability to evaluate different solutions to problems	10	2	1
Ability to form own viewpoint on complex issues	9	4	1

It is of interest to note that of the eight "C" ratings (ie not very important) six are shown for the Netherlands. A glance back at the Tables 3 to 7 will show a similarly low rating by the Netherlands evaluator for several areas of acquisition of knowledge, and for other aspects of the "ways of thinking" shown in the tables. By contrast, higher ratings are shown for the subsequent tables, 9, 10 and 11, which set out the development of attitudes and patterns of behaviour. It would appear that the Netherlands evaluator accords social skills a higher rating than mental skills among the aims of civic and social education.

Apart from the Netherlands, specialists from most countries again show strong support for the attainment of the mental skills listed in Table 8 as proper aims for civic and social education.

Development of Attitudes and Patterns of Behaviour

This section of the study shows a fascinating picture of the attitudes and patterns of behaviour generally regarded as proper to the aims of civic and social education. In order to simplify a complicated spectrum of attitudes, the topics have been divided into three major areas:

1. Tolerance and democratic citizenship;

2. Awakening of social responsibility;

3. Development of commitment.

Table 9 shows a range of attitudes and patterns of behaviour related to tolerance and democratic citizenship. Tolerance is sub-divided into tolerance of other people, other types of organisation and other races, so that a progressively extending outlook of tolerance is shown. Tolerance can also be held to include the concepts of a "will to co-operate with others" and the dispelling of prejudice and preconceived ideas. Even the development of critical abilities can support tolerance, provided it includes a capacity for self-criticism, and is complemented by a readiness to co-operate.

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TABLE 9

AIMS OF CIVIC AND SOCIAL EDUCATION

Development of attitudes and patterns of behaviour I

BEST COPY AVAILABLE

Country	Will to co-operate with others	Tolerance			Development of critical abilities	Dispelling prejudice and preconceived ideas	Democratic Citizenship		
		of other people	of other types of organisation of society	of other races			of own country	of Europe	of World
Austria	A	A	A	A	A	A	A	A	A
Belgium	B	B	B	B	B	B	A	B	A
Cyprus	B	B	B	B	B	B	B	C	C
Denmark	A	A	B	A	A	A	B	C	C
Federal Republic of Germany	als tief A tatsächlich B	A	B	A–B	als tief A tatsächlich B	als tief A tatsächlich B	A	A	B
Finland	A	A	A	A	A	A	A	C	A
France	A	A	A	A	A	A	A	A	A
Italy	A	B	C	A	–	–	A	B	A
Luxembourg	–	–	–	–	A	A	–	–	–
Netherlands	B	B	B	A	A	A	B	C	C
Norway	B	A	A	A	A	B	A	B	B
Spain	A	A	B	A	A	A	A	B	B
Sweden	A	A	A	A	A	A	A	A	A
Switzerland	–	A	A	A	A	A	A	A	A
Turkey	A	A	A	A	B	A	A	B	C

A = very important

B = moderately important

C = not very important

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We summarise below the relative support for the first six columns of Table 9:

	Number of countries stating:		
Development of Attitudes and Patterns of Behaviour	A Very Important	B Moderately Important	C Not Very Important
Will to co-operate with others	9	4	-
Tolerance of other people	10	4	-
Tolerance of other types of organisation of society	7	6	1
Tolerance of other races	11.5	3.5	-
Development of critical abilities	11	3	-
Dispelling prejudice and preconceived ideas	11	3	-

These high ratings show how strong is the support for the listed social skills among the educationists of Western Europe. Tolerance of other races is rated even higher than a will to co-operate with others. It is evident from Table 9 that high levels of civilised behaviour are almost universally desired as the (possibly idealistic) aims of civic and social education.

This acceptance is some sign of a growing consciousness that human beings are beginning to see the future, if not the present, as a time of membership of one world family of diverse human beings.

Hoping for one human family is easy, however. The attainment is still beyond the grasp of the many national families which currently exist. Civic and social education is, however, regarded as among the means for attaining this ideal. Table 9 shows that democratic citizenship of nation, of Europe and the world, are almost equally desired as among the aims of civic and social education. Table 10 will reveal the need to awaken interest in social responsibility, and Table 11 concentrates on the need to develop commitment to all the major aspects of human civilisation.

We summarise below the last three columns of Table 9, ie those referring to democratic citizenship:

	Number of countries stating:		
Development of Attitudes and Patterns of Behaviour	A Very Important	B Moderately Important	C Not Very Important
Democratic citizenship of own country	11	3	-
Democratic citizenship of Europe	5	5	4
Democratic citizenship of the world	7	3	4

It is both natural and understandable at the present stage of human history that national citizenship should receive the highest support. We should feel grateful at this stage in the history of nationalism that such high ratings are given to citizenship of the world and to citizenship of Europe.

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TABLE 10

AIMS OF CIVIC AND SOCIAL EDUCATION

Development of Attitudes and Patterns of Behaviour II

BEST COPY AVAILABLE

Country	Awakening of interest in social and political questions	Awakening of interest in mankind and human endeavour	Awareness of social responsibility	Ability to act responsibly
Austria	A	A	A	A
Belgium	A	A	A	B
Cyprus	–	B	B	B
Denmark	A	A	B	B
Federal Republic of Germany	A	A	als tief A tatsächlich B	als tief A tatsächlich B
Finland	A	A	A	A
France	A	A	A	A
Italy	A	A	–	–
Luxembourg	A	–	–	–
Netherlands	B	B	C	C
Norway	B	B	B	B
Spain	A	A	A	A
Sweden	A	A	A	A
Switzerland	A	A	A	A
Turkey	A	A	A	A

A = very important

B = moderately important

C = not very important

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Even the strongest pro-Europeans will not feel dissatisfied that two-thirds of the countries in Western Europe regard European citizenship as a worthy aim of civic and social education. It is a tribute to the idealism and breadth of vision in the educationists that citizenship of the world is given even higher support than citizenship of Europe.

Let us turn now to Table 10, which pictures the aims designed to awaken social responsibility. The table may be summarised as follows:

	Number of countries stating:		
Development of Attitudes and Patterns of Behaviour	A Very Important	B Moderately Important	C Not Very Important
Awakening of interest in social and political questions	12	2	-
Awakening of interest in mankind and human endeavour	11	3	-
Awareness of social responsibility	9	3	1
Ability to act responsibly	8	4	1

The aims listed in Table 10 are strongly social in content and imply a considerable capacity to accept involvement in the activities of society. It is not possible to learn even personal responsibility without an implied relationship of care and sympathy to other people. If we add in the dimension of social responsibility and an interest in social and political questions, we see the higher levels of socialisation emerging as goals for civic and social education. The highest level is attained if we could properly achieve the aim of awakening an interest in mankind and human endeavour.

If we are to awaken this interest in social responsibility and raise its sights to a level involving mankind as a whole, we must find methods and means of achieving these attitudes. The development of commitment is one such means. Commitment means a positive attachment to an idea or an ideal. It implies action as well as thought. It calls for self-sacrifice rather than self-interest. Commitment can involve positive identification with aims which are uncivilised, so we cannot give unequivocal support to the concept of commitment. In educational terms, commitment can only mean commitment to specific aims which are themselves generally supported by educationists.

Table 11 distinguishes six areas of commitment which educationists of Western Europe regard as suitable for civic and social education. These areas are commitment to:

1. democracy,

2. personal liberty,

3. fundamental human values,

4. own country,

5. the European community,

6. the international community.

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TABLE 11

AIMS OF CIVIC AND SOCIAL EDUCATION

Development of Attitudes and Patterns of Behaviour III

BEST COPY AVAILABLE

Country	DEVELOPMENT OF COMMITMENT					
	To democracy	To personal liberty	To fundamental human values	To own country	To European Community	To international community
Austria	A	A	A	B	A	A
Belgium	B	A	A	B	B	A
Cyprus	B	B	B	A	C	C
Denmark	B	B	A	B	C	B
Federal Republic of Germany	A	A	A	C	A–B	A–B
Finland	A	A	A	B	C	A
France	A	A	A	A	A	A
Italy	A	A	A	A	B	B
Luxembourg	–	–	–	–	–	–
Netherlands	B	B	B	B	B	B
Norway	B	B	B	B	B	B
Spain	B	A	A	A	B	B
Sweden	A	A	A	A	A	A
Switzerland	A	A	A	A	A	A
Turkey	A	A	A	A	B	C

A = very important
B = moderately important
C = not very important

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The remarkable feature of Table 11 is that there is such widespread support for the concept of commitment to aspects of human relationships which are neither easy to define, nor separately distinguished from each other.

"Democracy" has many meanings and, in some of its forms, would certainly not be generally acceptable in Western Europe. Personal liberty can never mean a capacity to do as one wishes without consideration for others, or the law, or even social customs. "Fundamental human values" sounds like a clarion call to an apotheosis of civilised man - but does not state which human values are fundamental. We could expect to find support for a commitment to the mother country, but it is attractive - even inspiring - to find almost equal support for commitment to the European community and to the international community.

The conclusion must be that the aims are supported in a spirit of idealistic internationalism, coupled with an acceptance of Western Europe concepts of democracy, personal liberty and fundamental human values. The idealism sets high aims. Can we hope to achieve them satisfactorily in the school?

We summarise below the strength of support for the aims of commitment set out in Table 11:

	Number of countries stating:		
Development of Attitudes and Patterns of Behaviour	A Very Important	B Moderately Important	C Not Very Important
Development of commitment to democracy	8	6	-
" to personal liberty	10	4	-
" to fundamental human values	11	3	-
" to own country	7	6	1
" to European community	4.5	6.5	3
" to international community	6.5	5.5	2

Conclusion

The conclusion to this survey must be that there is the widest support for an extensive list of idealistic and educational aims for civic and social education. The aims are clear; the means to success are far from clear.

In 1963, the Council of Europe published "Civics and European Education at Primary and Secondary Level". That document stated that from analysis of previous conferences on the same subject, "the basic principles enunciated remained virtually constant" (p 16). The same statement added, "Nor do the reports of the courses reveal any substantial advance in theory or practice" (p 16).

Ten years later, it is difficult to avoid the same conclusions. The aims are agreed, the theory and practice have made very limited advances. Some suggestions are made in the later chapters of this study, but far more fundamental new thinking is required. A great leap forward in social and civic education may become essential as the foundation for bringing educational systems up to date with changes in social philosophy.

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IV. WHAT DO WE TEACH NOW?

An analysis of the aims of civic and social education leads inevitably to the question, what do we teach now? How far are our ideas and ideals carried out in current practice? If the ideas and ideals are not represented in existing curricula and syllabuses, how can we make practice accord with theory?

Central Control over Curricula and Syllabuses

First, it is necessary to consider how far curricula and syllabuses are under the control of some agency which can ensure that recommended programmes of education are, in fact, provided within the schools, Western Europe exhibits some variation in its national approaches to central control over education.

Apart from the United Kingdom and the Netherlands the syllabuses of courses in civic and social education are prepared, in general, by governmental authorities. It is true that teachers in most countries are left a wide discretion in the method of teaching they wish to use in order to cover the syllabus. Nevertheless, even teachers who use unusual, and even inspired, approaches to teaching are still expected to find their work tested by some form of examination of the pupils. These examinations are not all formal, nor are they all conventional, but they do influence the teaching process. (Examinations are more fully discussed in Chapter VI.)

Even in the United Kingdom and the Netherlands, it is possible for advice to be given to teachers on content of syllabuses which can be both strongly supported by the education inspectorate, and motivated by some form of test of the topics learned by the pupils.

Hence, we may conclude that if there were a clear programme, generally agreed by specialist educationists and offered to all the countries of Western Europe, then that programme would be encouraged in, or "persuaded into", most of the schools of Western Europe.

It is necessary to say "most" of the schools of Western Europe because there are still substantial sectors of schooling in the hands of religious bodies or in independent schools. In the Netherlands, major religious bodies may claim the right to the same kind of state assistance as is accorded to state maintained schools. In the United Kingdom, there were still, in 1973, some 400,000 children in independent schools of one kind or another.

However, there continues to be a slight decline both in the proportion of schools provided by religious bodies, and in the proportion of children educated at independent schools over the countries of Western Europe. Furthermore, those responsible for education in the church schools, as well as most of those responsible for its provision in independent schools, are increasingly ready to co-operate with central government policy on education provided it does not conflict too sharply with deeply entrenched beliefs. In the United Kingdom, for example, recent revisions of the syllabuses of religious education have often opened new possibilities of an ecumenical nature; or a section of the syllabus has been set aside for discussion of world religions.

In general then, we could expect educational systems to be capable of incorporating aspects of civic and social education into the curriculum if the central educational ministry were ready, and willing, to do so.

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Education or Indoctrination?

Central control of educational syllabuses, especially a syllabus of social and civic education, opens very difficult questions of social philosophy. Educationists of many different views are liable to describe social and political education as "indoctrination" if provided by those whose philosophies they do not support; and "inculcation" or "pure education" when provided in a form they do support. Religious philosophies have, in the past, provided the most notable examples of utilisation of the educational systems for the purpose of transmitting a particular belief from generation to generation. Social and political philosophies are not exempt from this approach today.

Charles Merriam, the American political scientist, published in 1931 his seminal study "The Making of Citizens". Merriam argued that the trend for the future was that there would be systematic attempts by governments to inculcate civic qualities, and that the school would be used for that purpose. He believed that the methods would be defective, but that the expected conscious and deliberate attempt by the community to transmit particular attitudes and even opinions through the educational systems would mark the transition from drift to conscious control, and that this development would foreshadow the scientific organisation of political or civic education.

The minds of many educationists in Western Europe will react sharply against the concept of political "indoctrination". Such educationists are very conscious of apparently successful efforts of some central governments to educate children into accepting a political or social belief which was subsequently found thoroughly uncivilised and inhuman.

Before we frighten ourselves into providing no transmission of social codes or political attitudes, we must ask ourselves whether there is an alternative to the transmission of beliefs and attitudes. The truth is that most of the "ways of thinking" (Tables 7, 8, 9) and "attitudes of mind" (Tables 10 and 11) are transmitted to children almost unconsciously by the behaviour and attitude patterns of parents and teachers. Topics of knowledge (Tables 3, 4, 5 and 6) may well be transmitted consciously and through a carefully designed syllabus. It is possibly time that we first decided very carefully upon which ways of thinking and attitudes of mind we would wish to see taught to children (throughout Europe, or throughout the world), and then equally carefully and very consciously set out to ensure that these ways of thinking and attitudes of mind would be specifically taught and actually learned. It could be argued that it is social indoctrination to persuade all children to love one another, or that forgiveness is greater than retribution, yet the world could scarcely fail to gain if these attitudes of mind were generally accepted and customarily acted upon.

Certainly, we should not wish to use the "coloured" word "indoctrinate", but, for the sake of the world's future, it is vital to understand that all social education is a process of changing attitudes from self-regarding to other-regarding thinking. If we can ensure that the attitudes we wish to inculcate are civilised, and good for all mankind, we should ensure, if we can, that all men do acquire those attitudes.

Curriculum Content

Many attitudes are generally desired by the education authorities of the countries of Western Europe. This we have already observed from the analysis of aims undertaken in Chapter III. Let us discover how far educationists of the various countries state that the aims are in fact incorporated into the curriculum.

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In order to discern the various aspects of curriculum topics, the curriculum content has been divided into five major areas. These are:

1. the individual and society (Table 12);
2. economic organisation (Table 13);
3. political and administrative organisation (Table 14);
4. the environment (Table 15);
5. international affairs (Table 16).

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TABLE 12

CONTENT OF THE CURRICULUM

Topics studied concerning the Individual and Society

BEST COPY AVAILABLE

Country	Freedom of the individual	Rights of the individual with regard to society	The claim made on the individual by society	The historical development of society	The composition of society eg. family, church, voluntary associations
Austria	x	x	x	x	x
Belgium	Different subjects cover these topics, for example, moral education, civic education, geography				
Cyprus	x	x	x	x	x
Denmark	x	x	x	x	x
Federal Republic of Germany	x	x	x	x	x
Finland	x	x	x	x	x
France	x	x	x	x	x
Italy	x	x	x	x	x
Luxembourg	x	x	x	x	x
Netherlands	Impossible to generalise. Teachers decide own topics for study				
Norway	x via civics, history and geography syllabuses	x	x	x	x
Spain	x	x	x	x	x
Sweden	x via civics and history syllabuses	x	x	x	x
Switzerland		x	x	x	
Turkey	Most of these subjects are not taught or are taught in a different way				

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TABLE 13

CONTENT OF THE CURRICULUM

Topics studied in Economic Organisation

BEST COPY AVAILABLE

Country	Economic system	Legal System	Man at Work Occupational structure	 Structure of industry, agriculture, and other forms of employment	 Professional Associations, Trade Unions
Austria	x	x	x	x	x
Belgium	Different subjects cover these topics				
Cyprus	x				
Denmark	x	x	x	x	x
Federal Republic of Germany	x	x	x	x	x
Finland	x	x	x	x	x
France	x				x
Italy					x
Luxembourg			x	x	
Netherlands	Impossible to generalise. Teachers decide own topics for study				
Norway	x	x	x	x	x
	via civics, history and geography syllabuses				
Spain	x	x	x	x	x
Sweden	x	x	x	x	x
	via civics and history syllabuses				
Switzerland					x
Turkey	Most of these subjects are not taught or are taught in a different way				

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The Individual and Society

Table 12 shows five topics ranging from the freedom of the individual to the composition of society. Nearly all countries state that these vitally important topics are incorporated into the teaching process in one form or another. Belgium, Norway and Sweden refer to subjects other than civic and social education as the media through which the topics are discussed. Turkey states that the subjects are either not taught, or are taught in a different way. The Netherlands expects the topics to be covered, but leaves the teachers to choose their own topics for study. We shall see from all the five tables in this chapter that these reservations by the countries mentioned above apply to all the five areas of study.

Of all the topics in Table 12, only the "composition of society" appears to receive significantly less support than the other topics.

Economic Organisation

Table 13 is subject to the same national reservations as those made in Table 12. It is, however, very noticeable that this aspect of civic and social education attracts less support than the relationship of the individual to society. The legal system, and the occupational or industrial structures, are less commonly studied than the economic or even the professional associations or trade unions.

Political and Administrative Organisation

Table 14 opens up very wide areas of study. Political History, Central and Local Government and different political systems are all taught in many countries. Public services and different political systems receive slightly less support, but these topics are seemingly taught in most of the countries with which we are concerned.

It is the extent of the support for such wide areas of study which begins to appear a little worrying. If all these topics are part of the syllabus of civic and social education, then many of the topics must be very cursorily covered if the time allowed each week is typically about one hour.

The Environment

Environmental studies have a very short history. It would be surprising indeed if we had found many of such studies in schools in (say) 1968. Yet, by 1972, eight countries had incorporated environmental studies into the curriculum in one form or another. Nine countries refer to the utilisation of the environment eg the roles of agriculture, industry, science and technology; and seven countries include a study of the resultant environmental problems.

It is a striking tribute to school systems if they have so rapidly added environmental studies to a normally overloaded curriculum. But this support for a new subject again poses the question, how deeply are these subjects studied? Or indeed in how many of all the upper secondary schools of any given country?

International Affairs

Table 16 brings us back to more familiar ground, where major social and international problems are brought into various aspects of a teaching programme. It is assumed that teaching takes place through discussion supported by the knowledge and experience available through the teacher.

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TABLE 14

CONTENT OF THE CURRICULUM

Topics [illegible]died - Political and Administrative Organisation

BEST COPY AVAILABLE

COUNTRY	Political Organisation			Administration		
	Political History	Political system of own country	Different political beliefs and systems	Local government	Public services e.g. Education	Central Government
Austria	x	x	x	x	x	x
Belgium	Different subjects cover these topics. For example moral education, civic education, geography					
Cyprus	x	x	x		x	
Denmark	x	x	x	x	x	x
Federal Republic of Germany	x	x	x	x	x	x
Finland	x	x	x	x	x	x
France		x	x	x	x	x
Italy	x	x		x		x
Luxembourg		x		x		
Netherlands	Impossible to generalise. Teachers decide own topics for study					
Norway	x	x	x	x	x	x
	via civics, history and geography syllabuses					
Spain	x	x	x	x	x	x
Sweden	x	x	x	x	x	x
	via civics, and history syllabuses					
Switzerland		x		x		x
Turkey	Most of these subjects are not taught or are taught in a different way					

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TABLE 15

CONTENT OF THE CURRICULUM

Topics studied about the Environment

BEST COPY AVAILABLE

Country	The natural environment and its resources	Utilisation of the environment, e.g. role of agriculture, industry, science and technology	Resultant environmental problems
Austria	x	x	x
Belgium	Different subjects cover these topics. For example, moral education, civic education, geography		
Cyprus	x	x	
Denmark			
Federal Republic of Germany	x	x	x
Finland	x	x	x
France	x	x	x
Italy			
Luxembourg			
Netherlands	Impossible to generalise. Teachers decide own topics for study		
Norway	x via civics, history and geography syllabuses	x	x
Spain	x	x	x
Sweden	x via civics and history syllabuses	x	x
Switzerland		x	
Turkey	Most of these subjects are not taught, or are taught in a different way		

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TABLE 16

CONTENT OF THE CURRICULUM

Topics studied in International Affairs

BEST COPY AVAILABLE

			International Relations				
Country	Disturbances of organisation of society e.g. war	Major problems facing society today	History, e.g. of colonization	Political relations with other countries	Economic co-operation, overseas aid	International Organisations	Cultural relations
Austria	x	x	x	x	x	x	x
Belgium	Different subjects cover these topics						
Cyprus		x	x	x		x	x
Denmark	x	x	x	x	x	x	
Federal Republic of Germany	x	x	x	x	x	x	x
Finland	x	x	x	x	x	x	x
France		x	x	x	x	x	x
Italy		x	x	x	x	x	
Luxembourg	x	x		x			
Netherlands	Impossible to generalise. Teachers decide own topics for study						
Norway	x via civics, history and geography	x	x	x	x	x	x
Spain	x	x		x		x	
Sweden	x via civics and history syllabuses	x	x	x	x	x	x
Switzerland		x	x	x			
Turkey							

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The general impression from all the tables is one of idealistic support for an extraordinarily wide scope of studies. No less than twenty-six major areas of education are listed. Nearly all are described as appearing in one form or another in the curriculum of the upper secondary school. Tables 13, 14 and 15 are primarily concerned with imparting knowledge (Economic Organisation, Political and Administrative Organisation, and the Environment). Table 12 (Individual and Society) and Table 13 (International Relations) are partially indicating provision of knowledge and partially the development of attitudes.

There is a close similarity between the aims of civic and social education (as set out in Chapter III) and the topics here considered to be part of the curriculum. We are left with the major difficulty of trying to assess in which ways the teachers transfer the knowledge; through which associated subjects; and how much is learned of what is taught. There is no simple answer to these questions. The main conclusion is that we need a research project which covers a wide sample of schools and pupils in order to discover how far we are succeeding in achieving our stated aims, or completing the socialising objectives of our curricula.

Conjunctures of Subjects

We have already seen (Table 2) how closely associated are certain subjects with the teaching of civic and social education. History and geography are particularly frequently mentioned as the media through which civic and social education is carried out.

Some countries, however, have clearly decided that a separate subject is essential as a means to inculcate civic and social education.

Denmark provides a subject designated "civics". The subject is allowed a teaching period each week (about 35 periods over an academic year). The subject includes the family as a social group, and as a legal and economic phenomenon. In addition, the syllabus is expected to cover the economic and social structure of the community; the political attitudes of individuals and groups; the main systems of political ideas, the political structure and process (including certain traits in other countries); the Danish community and the Danish State in international relations. The subject is expected to be taught in collaboration with related subjects such as Danish and geography, and should be co-ordinated with vocational guidance.

France also has a well-planned separate subject within which civic and social education may be taught. The official document setting out the need for civic education states (English translation from the Strasbourg Conference of 1971):

> "We have chosen separate instruction in civics as this ensures the preservation of the inherent characteristics of each discipline of which it is composed. Civics remains linked, however, to the traditional disciplines, taking root in these and being nourished by them. It draws on knowledge from history, geography, modern languages, science, the mother tongue, in order to understand better political, economic, social, national and international reality and to interest young people".

The French document goes on to state with conviction and clarity:

> "It is only at the upper secondary level that study can be made of the major problems facing the world today. At this stage the pupil has a fair knowledge of science, a modern language, history and geography:

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he will be able to understand the conditions in which problems of political, economic and social organisation, both on the national and the international plane, occur. The main object of this instruction in civics is not so much knowing what problems exist, but to learn methods of study and to be able to pass a reasoned and informed judgment on them".

In the Federal Republic of Germany, a first step was made in teaching civic education by co-ordinating the content of history, geography and civic education into the form of community studies ("Gemeinschaftskunde"). In 1962, the Standing Conference of the Ministers of Education of the 11 Länder recommended that a prominent place should be given, in the new subject, to the political and social structure of the contemporary world.

A good example within the Federal Republic of Germany of a Land (Federal state) (Province) approach to "Gemeinschaftskunde" is that of North Rhine-Westphalia. The educational scheme in civics for North Rhine-Westphalia advises that political education should be an inherent principle of all subjects in the upper school. Civics ("Gemeinschaftskunde") fulfils this objective in a special way. It unites the themes of various subjects and makes it possible to consider these from a broader standpoint. The object of instruction is a many-sided political education. The pupil should come to possess an ordered, living, and connected knowledge of the political, social and economic reality which surrounds him. It is of particular importance that he develops the right relationship with the state. "Gemeinschaftskunde" and history are closely linked. Without a historical background, "Gemeinschaftskunde" may be superficial. Geography has also an important contribution to make to "Gemeinschaftskunde". Geography can make a special contribution to the study of the problem of population and settlement, and of the economic structure of the larger countries and the developing lands of Africa and Asia.

Instruction in "Gemeinschaftskunde" should go beyond the level of historical and geographical understanding and knowledge and extend its area of study to the origins and nature of the different social forms. In this way, it enters the field of social studies. It introduces the structures of economic and social life through study of sociological problems and increases political understanding. Political education is, above all, moral education. This leads to a need for philosophical understanding.

In Italy, civic education is given a specific and separate role within the teaching of history. The role of civic education is to encourage the mutual co-operation necessary for life both at school and in the world at large. It is considered that, in the expression "civic education", the word "education" expresses the ultimate object of the school, and that the word "civic" leads on to consideration of social, legal and political life, to the forms of collective life and to the principles governing it. The guidance to teachers states that every teacher, before being a subject specialist, is responsible for developing moral and social awareness. It is a complementary conclusion that civic education should be a part of all subjects. Nevertheless, in order to make a synthesis of the disparate elements, civics should be taught as a subject in its own right. The teacher of history is made responsible for timetables and curricula. Within the framework of the time allowed each week for the teaching of history, the teacher is expected to devote two hours a month to the study of civic education.

Sweden provides a separate course of civic and social education in the upper secondary school with the title "social science". At this level, an analytical approach to problems is expected. Society is to be viewed from the aspects of geography, economics, politics and sociology, but the subject matter taught must form an integrated whole. The first year centres on the world economy and the

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Swedish economy. The second year deals with socio-economic and regional topics; and the third year concentrates on the topics of democracy and dictatorship, types of government, political life and thought. Close co-operation is required between teachers of different academic specialisms. This co-operation is to be achieved by staff and subject meetings and informally, through personal contact. The work plan for each class is to be made available to other teachers so that link-ups may be made wherever possible. Language teachers should be involved, so that the choice of topical texts may be linked to instruction in social science. Facts and data are to be presented to the pupil as tools for the analysis of political, geographical, sociological and economic relationships.

By contrast, civic education is not treated as a separate subject at the upper secondary level in Turkey. Civic and social education forms part of the following compulsory subjects; sociology, philosophy and psychology, and history. Group studies are encouraged, so as to enable students to solve civic problems together, and to acquire techniques of observation and research. The three major subject areas are sub-divided into several aspects of study. Sociology, for example, includes not only a study of social phenomena, but also a study of primitive societies, and a conjuncture of ethics, law, religion and economics within a study of advanced societies. Philosophy incorporates philosophical thinking and problems, as well as the relationships of philosophy to science, to art, and to beauty. History covers not only the Turkish Republic, but also the United Nations and UNESCO. This interesting association of topics within three main subject areas helps to explain the note about Turkey in Tables 12, 13, 14, 15, and 16, ie "most of these subjects are not taught, or are taught in a different way".

A similar remark might well have been made about the United Kingdom. There was no teaching of civics as a full academic subject up to the early 1970s, although there was a development of civics teaching, mainly at the lower secondary level, in the immediate post-war period of 1945-55. This approach was not entirely successful because it was informational rather than inspirational. At upper secondary level, the academic schools provided no formal teaching in civic and social education, though, as we have already mentioned, there is a subject of study named "British Constitution" which may be taken at the "Ordinary" and "Advanced" levels of the General Certificate of Education. However, there was an extensive development of "General Studies" as a complement to subject studies from about 1960. General Studies might cover "Modern Studies", or "Community Studies" or "International Affairs". Such studies were offered in individual schools and syllabuses were prepared by individual teachers. Support and advice were available from the schools inspectorate which strongly encouraged this widening of education in the English "Sixth Form". The patterns of "General Studies" were thus very varied, but there was often a strong interest in politics, economics, and social studies. In the early 1960s, a General Studies Association was formed inter alia, to bring together teachers of this very varied subject. The Association has helped, on a voluntary basis, to begin to correlate the various syllabuses and topic approaches offered in different schools. Two important developments can be noted for the early 1970s. First, the syllabuses in religious education have been revised, and many teachers of this subject would regard social, ethical and political problems as coming within their sphere of interest. Second, a number of research and development projects in the field of civic and social education are being financed by the Schools Council. The first outcome of these research projects has been the production of a number of teaching kits which teachers can use to expand the depth and scope of their teaching of civic and social education.

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Which Subjects for Civic and Social Education?

The picture presented above is of a highly varied approach to the teaching of civic and social education through different conjunctures of different subjects; or through an association of teaching both through a single subject (itself highly differentiated between different countries) and through several different specialist subjects.

The specialist subjects which have been mentioned in various recent reports of the Council of Europe as contributing to civic and social education include civics, ecology, economics, geography, Latin, literature, history, history of art, modern and classical languages, modern foreign languages, mother tongue, natural sciences, philosophy, political education, and religious education. At the course run by the European Civics Campaign at Venice in 1964, two further subjects were offered as media for civic and social education - music and fine arts.

Apart from mathematics and the physical sciences, almost every conceivable subject of a school curriculum has been commended as a vehicle for civic and social education. We may therefore conclude that, ideally, all teachers should be trained to incorporate aspects of civic and social education as part of their teaching. That conclusion is easy. It is much more difficult to determine a method for ensuring that appropriate aspects of civic and social education are specifically included in each and every syllabus.

There is an opportunity arising for new subjects to be included in the curriculum at upper secondary level. Environmental studies is one obvious possibility. These new subjects present us with an opportunity of devising syllabuses which deliberately include aspects of civic and social education. Environmental studies at a local or national level can include aspects of local and central government. Environmental studies at a world level could clearly incorporate idealistic attitudes towards other peoples and the concept of a world family of peoples.

There are additional subjects which are, or could be, included in the list of those acquiring a new status and a new syllabus. Social anthropology is already available as an upper secondary subject in the International Baccalaureate. The Culture of Cities was under consideration during 1973 as an additional subject for the same examining body. The history of science could well be introduced as a complementary, internationally based subject to courses primarily consisting of non-scientific subjects. A further subject, well-known at university level, is that of comparative education. This subject, suitably restricted in scope to upper secondary level, could be of great interest as an academic study to young people, and yet involve a close study of ways of ordering society which are different from their own, yet equally valid or successful.

Approach to a Curriculum

The curriculum at upper secondary level has been carefully reconsidered in most of the countries of Western Europe over the past decade. The most recent study in England and Wales has been that conducted by the Schools Council. During 1972, the Schools Council published their Paper No. 4, "16-19 Growth and Response". That document set out the elements of a balanced curriculum as follows:

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Communication Skills	1. Literacy (and the related oracy)
	2. Numeracy
Knowledge and Understanding (Cognitive Skills)	3. A knowledge and understanding of man's natural or physical environment
	4. A knowledge and understanding of man and his social environment
Affective Skills	5. A developing moral sensibility
	6. A developing aesthetic sensibility
Expressive Aspects	7. Fashioning the environment (the creative arts and the creative aspects of technology)
	8. Physical education in its widest sense

It is possible to discern in this new analysis of the curriculum for those aged 16-19, an admirable opportunity of forming subjects and syllabuses which could provide civic and social education on a scale which could meet all those idealistic aims we set out in Chapter III.

New Trends in the Curriculum

The World Confederation of Organisations of the Teaching Profession carried out, at the request of UNESCO, a study of education for international understanding. That study found some new and promising trends.

First, the introduction of courses in world history and world geography was becoming more widespread. The courses were encouraging a more objective and a more honest appraisal of historical events.

Second, the teaching of international understanding was increasingly recognised as a topic which must be included within the regular programme of the curriculum either in special subjects such as civics, current affairs and general studies, or within the syllabus of conventional academic subjects such as history, geography, social studies, science, literature, economics and language.

Third, language teaching is increasingly seen as a means of improving communication and of understanding the culture and aspirations of people.

Fourth, where religious instruction forms part of the school curriculum, teaching about the major world religions is recommended and often included to promote understanding of, and respect for, the beliefs of others.

These new and hopeful trends may lead to the conclusion that the time is ripe for a renewed impetus towards revision of all curricula at the upper secondary level with a view to making the curriculum generally and the syllabuses of all subjects into a programme for civic and social education.

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V. TEACHING METHODS AND RESOURCES

Our study of the many subjects capable of association with civic and social education leads to an effort ot discover how far teaching methods and teaching resources are suitably designed to enable civic and social education to be taught through any given subject.

Of course, in circumstances where teachers are specifically trained to teach civic and social education as a specialism, it is much easier to find that appropriate teaching methods and resources are properly associated with the inculcation of civic and social education.

By contrast, most of the training provided for teachers of specialist subjects, ie other than civic or social education, does not offer components of methodology which are specifically capable of enabling subject specialists to incorporate aspects of social and civic education into their teaching. In this chapter, we shall set out to discover methods and resources currently used in teaching civic and social education; and to question whether the training of teachers, in this and other subjects, is well designed to achieve the kind of aims we set out in Chapter III through the curriculum designs considered in Chapter IV.

A Handbook on Social, Civic and Political Education

One hopeful feature is that the Council of Europe has commissioned Mr W Langeveld, Director of the Nederlands Centrum voor Democratische Burgerschapsvorming, to write a Handbook for teachers on social, civic and political education. The Handbook is expected to be published concurrently with, and complementary to, this study and is expected to include some model lessons, and a bibliography of teaching aids and handbooks for teachers of civic and social education.

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TABLE 17

TEACHING METHODS USED

Civic and Social Education

BEST COPY AVAILABLE

Country	Lecture	Socratic Teaching	Heuristic Teaching	Through Audio-visual aids	Private Study	External Visits	Guest Speakers
Austria	B	A	-	B	B	B	B
Belgium	C	B	B	B	A	B	C
Cyprus	C	B	C	-	-	-	C
Denmark	-	A	-	C	C	C	C
Federal Republic of Germany	A	-	-	C	C	C	C
Finland	B	A	A	A	A	B	C
France	B	A	A	A	A	A	B
Italy	A	C	-	-	-	-	-
Luxembourg	Some techniques utilised at stages before the examination year						
Netherlands	A	A	C	C	A	C	C
Norway	C	B	B	B	B	C	C
Spain	A	B	B	A	A	A	C
Sweden	C	-	-	A	B	A	B
Switzerland	A	A	-	-	A	A	A
Turkey	A	B	C	C	C	B	C

A = very important

B = moderately important

C = not very important

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Teaching Methods Currently Used

Table 17 sets out in a summarised form the style of teaching method used in the various countries listed. It is a little surprising to find that straightforward lecturing seems to obtain strong support:

Six countries regard it as "very important"

Three countries state "moderately important"

Four countries state "not very important".

Socratic teaching, with its question-and-answer method, obtains strong support (six countries say "very important") but heuristic teaching is relatively little used - perhaps because its experimental and discovery approach is not regarded as well suited to the topic under consideration.

Audio-visual aids are already in widespread use for our subject, though obviously as an ancillary, rather than a main approach to teaching.

Private study claims very strong support from seven countries, and some support from five others.

External visits are regarded as more effective than guest speakers, though guest speakers seem to be one of the most commonly adopted mediums of teaching.

Some of the country comparisons are helpful in discerning the different national approaches. France, Finland and Spain seem to regard almost all methods as very, or moderately, important. By contrast, Denmark gives the strongest support to Socratic teaching (presumably through discussion teaching) and very limited support to any other method.

Acquiring Techniques and Habits of Study

The most attractive feature of Table 18 (Acquisition of Techniques and Habits of Study) is the picture it presents of widespread use and support for so many different ways of enabling students to acquire both knowledge and attitudes in relation to civic and social education. On average, each country uses about eight of the eleven techniques mentioned.

There is, of course, a variation in the national estimates of relative importance but, out of 124 actual entries on the table, no less than 51 use the symbol (A) ie "very important" and another 52 use the symbol (B) ie "moderately important".

The two most strongly supported techniques are note-taking (nine countries say "very important"), and consulting reference books (eight countries say "very important").

Perhaps not surprisingly, the two least supported techniques are statistical work and graphical work. We must regard this limited support as a weakness because it is becoming increasingly difficult to understand newspapers, journals, reference books and even television, without a critical understanding of statistics and graphs.

It is a sign of the diminishing relative importance of essay writing in this context that five countries do not mention it at all. Of those countries which mention essay-writing, the substantial majority regard it as moderately important or not very important.

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TABLE 18

TEACHING METHODS AND RESOURCES

Civic and Social Education

BEST COPY AVAILABLE

Country	Acquisition of Techniques and Habits										
	Consult Reference Books	Use of Library	Note-taking	Summary writing	Textual Commentary	Techniques of essay writing	Statistical work	Graphical Work	Interpret data	News-paper reading	Use of mass Media
Austria	A	–	A	A	–	–	–	–	–	B	A
Belgium	B	B	B	C	C	B	–	–	C	B	B
Cyprus	B	B	C	B	B	B	–	–	–	B	–
Denmark	A	B	B	C	B	A	A	B	A	A	B
Federal Republic of Germany	A	A	A	A	A	A	B	B	B	B	B
Finland	A	A	A	B	B	B	B	–	B	A	A
France	A	A	C	C	A	B	A	A	A	B	B
Italy	–	–	A	C	–	–	–	–	–	C	–
Luxembourg	–	–	–	–	–	–	–	–	–	–	–
	Some techniques used at earlier stages in the course										
Netherlands	C	B	A	–	–	B	–	–	B	B	B
Norway	B	B	A	B	B	B	C	C	B	B	B
Spain	A	A	A	A	A	A	B	B	A	C	C
Sweden	A	A	A	A	A	–	A	A	A	A	A
Switzerland	A	–	A	B	A	–	B	–	A	–	A
Turkey	B	B	C	B	C	C	C	C	B	C	C

A = very important

B = moderately important

C = not very important

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TABLE 19

TEACHING METHODS AND RESOURCES

Civic and Social Education

BEST COPY AVAILABLE

Country	Written and Oral Exercises Utilised							
	Written Exercises				Oral Exercises			
	Factual Reports	Textual Commentary	Essay Writing	Project Work	Discussion	Reports on Reading	Public Speaking	Debate
Austria	No reply to this section				A	B	-	-
Belgium	B	C	A	A	A	A	B	B
Cyprus	C	B	B	-	A	B	B	B
Denmark	A	B	A	A	A	B	-	-
Federal Republic of Germany	-	A	-	-	A	B	A	-
Finland	A	-	B	B	A	A	B	A
France	A	A	B	B	A	B	A	A
Italy	-	-	-	-	A	-	-	-
Luxembourg	Some techniques utilised at earlier stages of the course							
Netherlands	C	C	C	C	B	B	C	B
Norway	B	B	B	C	A	B	B	B
Spain	B	A	A	A	A	A	B	C
Sweden	A	A	-	A	A	A	A	A
Switzerland	A	B	-	-	A	-	-	-
Turkey	C	C	B	C	B	B	C	C

A = very important

B = moderately important

C = not very important

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TABLE 20

TEACHING RESOURCES UTILISED

Civic and Social Education

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Country	Record player	Tape Recorder	Radio	Tele-vision	Film Strip Projector	Slides	Overhead Projector	Programmed Texts
Austria	B	B	B	B	B	B	C	C
Belgium	C	B	B	B	A	A	C	C
Cyprus	C	C	-	-	-	C	-	-
Denmark	C	C	C	C	C	C	C	C
Federal Republic of Germany	C	C-B	C	C	C	C	C	C
Finland	B	B	B	B	C	A	A	A
France	B	B	B	B	A	A	A	A
Italy	-	-	-	-	A	-	-	-
Luxembourg	Very occasionally -	-	-	-	-	-	-	-
Netherlands	C	C	C	C	-	B	C	C
Norway	C	C	B	B	B	B	C	C
Spain	C	C	C	C	A	A	B	-
Sweden	B	B	A	A	B	B	A	B
Switzerland	-	B	-	-	-	A	-	-
Turkey	C	C	B	C	C	C	C	-

A = very often used

B = fairly often used

C = rarely used

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Written and Oral Exercises Utilised

Table 19 shows an interesting comparison between the use of written and oral exercises utilised in the teaching of civic and social education. The most striking feature is that oral exercises in general are utilised about equally with written exercises.

Among the oral exercises the use of discussion rates easily the highest support, while twelve countries regard discussion as very important as a medium for teaching civic and social education.

Of the written exercises, all receive roughly equal levels of support though essay writing is not mentioned in this connection by six countries, thus providing similar evidence to that shown in Table 18.

Country comparisons show that most countries give about equal weight to written and oral exercises, thus reflecting locally the overall picture of an approximate equality of importance attached to the two styles of methodology.

Teaching Resources Utilised

Although the relative importance of the various uses of technology is scaled down in Table 20 (most entries are "B" or "C"), it is a hopeful feature for civic and social education to find that so many countries make some use of the eight types of technology listed across the top of the chart.

Of the types of technology, only slides and film strip projectors attract the comment "very important" in any consequential numbers. The modal entry (ie the most frequently recurring item) is "C", ie "rarely used"; but at least there is an indication that the equipment is, or can be, made available almost everywhere provided the teachers ask for it.

The three countries indicating the strongest support for these uses of educational technology are Finland, France and Sweden. Those countries indicating the least use are Italy and Luxembourg.

Educational technology can obviously offer strong support to the more conventional methods of teaching civic and social education.

The general impression from these four Tables, 17, 18, 19 and 20, is of a lively and intelligent approach to the methodology of teaching which perhaps applies to the best schools; and which would bring strong support to the teaching of civic and social education as a whole, if the education inspectorates in the various countries could persuade all schools to follow the best practice.

Attitude of the Teacher

At the Council of Europe Strasbourg conference of 1971, Mr Hachgenei of the Federal Republic of Germany pointed out that there were three main styles of teaching. These were:

1. the authoritarian method in which all decisions were taken by the teacher.

   In sociological terms we may describe this method as directional teaching.

2. the "laissez-faire" method, in which the teacher placed himself at the disposal of the pupils.

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We may describe this method as non-directional.

3. the democratic method, which was characterised by dialogue, and in which decisions were jointly made by the pupils and the teacher.

   This method we describe as semi-directional.

It is of supreme importance to the teaching of civic and social education that teachers are consciously aware of the differences between directional, non-directional and semi-directional teaching. It is of equally supreme importance that teachers consciously decide which of these three styles of approach is best suited to the successful teaching of civic and social education.

Here we must recall that we are mainly considering the education of pupils at upper secondary level, ie in the approximate age-range of 15/16 to 18/19. Young people of this age-range are rapidly approaching maturity and are anxious to be treated as adults. Wholly directional teaching is therefore inappropriate at this level for any subject. The area of study we designate as civic and social education requires especially careful handling because we are teaching both attitudes and knowledge. Many attitudes are acquired (whether we wish it or not) from the teacher's attitudes. If the teacher is prejudiced in one way or another, it is probable that not all but many of his pupils will acquire that prejudice. Even semi-directional teaching must therefore be thought out carefully by each individual teacher to try to ensure that attitudes transmitted are commonly desirable in terms of humanity, and commonly acceptable in terms of civilisation.

Non-directional teaching also carries its dangers. If the general consensus of opinion within a class of young people were to exhibit ignorant hatred of another group of people, or to support cruelty or suffering to other human beings, it would be the duty of every teacher to do his best to alter these attitudes. The teacher must maintain his position of knowledgeable leadership in the transmission of cultural, cultivated, and civilised values, without allowing his own prejudices to cloud the judgment of his pupils.

This discussion implies the author's belief (or prejudice) that semi-directional teaching is the most likely to achieve success in the teaching of civic and social education up to the point that the pupil leaves secondary school for work or higher education ie at age 18+. Thereafter, the young person may be invited to contest his opinions, or attitudes, with other adults, or with his teachers on an equal basis.

Need for Conscious Decisions about the Teaching

The need for careful forethought is not confined to the determination of the teacher's attitude towards his pupils. A scientific methodology of a teaching strategy for civic and social education also requires conscious decisions about how much of each topic is taught; in what order; with what weighting for each aspect of the syllabus.

Teachers in many countries of the world are becoming aware of the taxonomy of educational objectives designed by Professor B S Bloom of Chicago University. Bloom analysed the various educational skills which teachers aim to impart into a sixfold classification. The six categories, in a simplified form, are:

1. Knowledge;

2. Comprehension;

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3. Application;

4. Analysis;

5. Synthesis;

6. Evaluation.

These categories can be applied to almost every subject at almost every level of teaching. It is for the teacher to utilise this classification in the proportions appropriate to his particular subject, at his particular level of teaching.

Thus, it may be that a teacher of civic and social education at upper secondary level would expect to require his pupils to use (say) four of these six educational skills in learning the subject. Let us suggest: knowledge, comprehension, application and evaluation. The question then arises, in what proportion should each of these skills be called upon? At the earliest levels of teaching in schools we inevitably spend most of our time as teachers imparting knowledge. By contrast, at university level, the skill of evaluation occupies a high proportion of the educational skills we require a student to use and exhibit.

At upper secondary level, and for the subject of our study, let us take, as an example, the following suggested desirable educational skills:

Knowledge	30%
Comprehension	30%
Application	20%
Evaluation	20%
Total	100%

Now let us discover how we might apply this weighted collection of educational skills to the six component parts of civic and social education we discuss later in Chapters VII to XII of this study. These component parts are:

The Moral Citizen
The Social Citizen
The Political Citizen
The National Citizen
The European Citizen
The World Citizen.

Our newly acquired tools of analysis may now make us wish to allocate weightings to indicate the differential importance of these six educational topics. Should we accord moral education the same weighting as world education? Does political education carry the same weight as European education? The answers must be given in practice, country by country, region by region, even school by school.

For the sake of this example, we postulate the following weighting of the importance of the six components of civic and social education:

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TABLE 21 BLOOM'S TAXONOMY APPLIED TO COMPONENTS OF CIVIC AND SOCIAL EDUCATION

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Weighting of Educational Skills to be taught	Weighting of components of civic and social education						TOTALS
	30% Moral education	10% Social education	10% Political education	20% National education	20% European education	10% World education	
30% Knowledge	9	3	3	6	6	3	30
30% Comprehension	9	3	3	6	6	3	30
20% Application	6	2	2	4	4	2	20
20% Evaluation	6	2	2	4	4	2	20
TOTALS	30	10	10	20	20	10	100

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Moral	30%
Social	10%
Political	10%
National	20%
European	20%
World	10%
Total	100%

Now we are in a position to bring together these two sets of conscious decisions about a teaching programme. Table 21 sets out a simplified example of the combination of weighted educational skills, with components of a syllabus of civic and social education.

Table 21 is not intended as advice. It is presented as a tool of analysis; as a part of teaching methodology; as an effort to bring scientific analysis into our teaching of an elusive and highly diffuse subject.

Table 21 could be used, for example, to decide how much of a given teaching year should be devoted to the teaching of moral education; and how much of that should be concerned with comprehension by the pupil. The table could be a guide to an examiner in setting questions. It could be a guide to the pupil in allocating that scarce resource, time, in his study of aspects of this subject.

It may be considered that this form of analysis is more appropriate to the cognitive aspects of the subject, but not to the affective aspects. Unfortunately, it is the affective aspects of civic and social education which most need measuring, for they arrive in our pupils' minds more by accident than design at present. The history teacher may teach that xenophobia is an acceptable social attitude, or he may teach the opposite. Even he may not know how his attitudes towards foreigners are adopted or adapted by his pupils.

The conclusion here is that a conscious strategy of teaching civic and social education is becoming a necessity for informing the methodology of every teacher. Some tools of analysis are becoming available, but more need to be invented and applied. Mr Langeveld's Handbook goes into more detail in this need for a well-designed and conscious strategy of teaching.

Teacher Training

A conscious strategy of teaching is best acquired at the stage when the teacher is in training, and there is little doubt that for the purpose of cognitive teaching, the teacher training colleges do provide their students with appropriate strategies. When we consider the affective aspects of teaching, eg the inculcation of attitudes or the development of wise judgment, then we still know relatively little about successful methodology, and even less about measuring our level of success or failure.

The Council of Europe publication, "Civics and European Education", stated flatly in 1963 that, in order to obtain results of any kind from the teaching of civics, it was necessary to get away from routine and find new methods. "In the countries of Europe", said the report "teachers are not yet ready for this task" (p 109).

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The same report went on to say that, in nearly every country of Western Europe, civics classes at the secondary level are taken by history teachers (who are often geography teachers as well) unprepared by their university studies, either in the economic and social or in the educational fields, to handle current events. The report stated that this would seem to be the fundamental reason why, consciously or not, civics teaching was simply evaded (p 109).

The main general conclusion from the entire 1963 study was that the problems encountered by civic education have two basic sources: the lack of appeal of the civics course, and the lack of preparation of the teachers.

Some progress has been made in the decade since 1963, but it is very limited progress. Of the fourteen countries replying to the teacher training section of the questionnaire issued in 1971, nine countries stated that there was a shortage of specialist teachers of civic and social education.

Fifteen countries were asked about the proportion of university graduates entering secondary school teaching as specialist teachers of civic and social education. Nine of these countries gave no answer, or indicated that an answer was not available. The six countries which gave an answer stated the following percentages:

	%
Luxembourg	0
Denmark, less than	1
Netherlands "perhaps"	2 or 3
Spain	2.5
Federal Republic of Germany	5
Finland	7

Apart from Finland and the Federal Republic of Germany, it is clear from this evidence that teacher training systems are not yet producing the properly trained teachers so urgently needed for civic and social education.

It seems very desirable that, in future, all teacher training courses should incorporate a component of civic and social education; and that special teaching methodology will be required for this sensitive area of education.

At a UNESCO conference held in 1970 on Education for International Understanding and Peace with Special Reference to Moral and Civic Education it was held that teacher training should aim at:

1. helping future teachers to understand the reasons which explain, as regards both the present and the past, the diversity of peoples and cultures, and the fact that diversity is a source of enrichment for all humanity;
2. helping future teachers to understand that modern life is enriched by reciprocal influences between nations, a fact which illustrates the interdependence of peoples;
3. helping future teachers to understand that an international community conceived according to the principles of the United Nations Charter and of the Universal Declaration of Human Rights is, in our epoch, not only desirable but necessary, and that it requires the development of an international civic spirit and a sense of responsibility for the international community and for peace. (Report ED/MD/17, page 15).

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We should look forward to the time when these concepts are included in the programme of every teacher training college.

In-Service Training of Teachers

It is always a salutary thought to educationists to remind ourselves that teachers leaving teacher training college today will still be teaching in forty years time. Unless we ensure that all teachers are provided with opportunities to update their skills, knowledge and methodology we are certain to find many teachers employing the skills, knowledge and methods they learned up to forty years ago.

In-service training is even more important for civic and social education than for other subjects because most teachers now in service were trained at a time when civic and social education was a relatively unknown part of the curriculum either at teacher training college or in the school. Apart from such countries as Finland, France and the Federal Republic of Germany, which already have a positive policy of training teachers extensively for teaching civic and social education, it seems essential that all educational systems should provide in-service training courses, in this field of study, preferably on a compulsory basis.

Nobody likes compulsion, and teachers in general very much dislike the idea that they might be required to attend a particular course of educational retraining. But the future of our societies in most countries of the world may depend on a capacity of the teaching profession to train and educate our future citizens in a socially constructive framework of ideas. Outbreaks of youthful violence and anti-social activity, coupled with a positive philosophy of confrontation with the established order, are bringing some of the delicate fabric of social order in some countries to the breaking point. Constructive criticism is to be encouraged; but destructive violence, accompanied by selfish disregard of innocent bystanders, must surely be combated by society itself. Social customs and organisations must change, but change in itself is purposeless unless it is change for the better.

Only a highly trained, well-informed and idealistic teaching force can enable its charges both to attain the full dignity of individual citizens, and to couple this individuality with a care and concern for all mankind.

In the United Kingdom, the Minister responsible for Education and Science announced in 1972 that all teachers would, in future, be entitled to release on full pay from their jobs for in-service training for periods equivalent to one term (about 13 weeks) in every seven years of service. This extensive addition to in-service training provides an excellent opportunity of adding a dimension of modern civic and social education to the professional equipment of every teacher. It is to be hoped that all other educational systems will find it possible to provide equal possibilities for in-serivce training of teachers. Relief from normal teaching duties and the payment of all expenses would be a pre-condition of success in persuading teachers to accept willingly these proposals for in-service training.

Content of In-Service Training

If the availability of in-service training is to be offered by the state, then it becomes the responsibility of the educationists to provide the right content for the in-service training programme.

From this study so far, it would seem clear that a part of such a training programme should be devoted to the acquisition of factual knowledge about civic

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and social education to be passed on to pupils. There is a need for the in-service training programme to provide a factual base for teachers, but this factual base should be simply the infrastructure for a new orientation of thinking. It is unreasonable to expect a teacher of mathematics to become a convinced European unless he can be provided with full information about Europe.

The major part of the content of an in-service training programme should, however, be devoted to reorientating attitudes of teachers through the acquisition of the skills which would enable them to use the most up-to-date methodology.

The Teacher as Chairman

The first of the skills to be acquired is that of chairmanship. Young people of 15-19 cannot become socially responsible citizens by sitting listening to didactic and authoritarian teaching. Nor have they the knowledge or experience to reach mature and civilised views without help. We have already suggested that semi-directional teaching can avoid both these difficulties.

A teacher who is willing to become a skilful chairman of meetings may achieve the major aims of civic and social education by enabling young people to reach towards their own maturity of decision within a framework of knowledge and experience offered as evidence by the teacher.

The Teacher as Role Manager

A second skill of value for the teacher is to be able to introduce role-playing to his pupils with competence and imagination. It requires effort to plan and organise a class into acting as a Parliament; as a Local Authority; as a Social Service Office; or as an International Court. But all these role-playing activities capture the interest and involvement of young people in a way which is impossible in conventional classroom circumstances. Role-playing has a special value when utilised to enable young people to understand different points of view.

Every teacher should be trained to utilise role-playing wherever it seems appropriate; but the subject of civic and social education is especially suitable for this method of teaching. We shall see in Chapters X and XII that role-playing for several different loyalties may become a necessity for the understanding of national and world citizenship.

The Teacher and Case-Study Method

A third area of methodology which is of relatively recent development at school level is that of using case-studies to teach principles or practice. Case-studies have been the basis for many years of management studies, especially in higher education. Schools have not yet fully utilised the potential of this effort to introduce a style of realism into academic study.

A case-study of a relief project for a developing country is much more immediate in its impact than a conventional geographical study of that country. By personalising the activities - perhaps through the personal stories of a World Health Organisation officer - the human and social issues can often be shown to be of universal application.

Case-studies require much research by the teacher to prepare the material, but the results in pupil involvement usually justify the extra effort.

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Case-studies and role-playing take on something of the nature of games. Games in the classroom were much frowned upon until the Harvard Business School began to utilise computer-based business games as a vivid method of teaching the principles of economics and business strategies. Attitudes and principles of civic and social education can also be taught through games if only the games are carefully prepared in advance and managed by a well-trained teacher.

Team Teaching

If we are correct to suggest that civic and social education must be taught both through a separate discipline, and through most, if not all the subjects of a curriculum, it is necessary that the teachers in a given school should work as a team. Everybody's responsibility is nobody's responsibility unless each person accepts responsibility for a given aspect of a total programme.

Team teaching is little used so far at upper secondary level - especially in schools where the upper secondary level is restricted to the academically gifted children. Yet, if we carefully analysed the entire teaching of the subject specialists, we should certainly find that all of them taught small sections of civic and social education during the course of the ordinary teaching. A simple reference to the daily newspapers by a physics teacher may teach an attitude about space research. An example about inflationary price rises in arithmetic may also communicate an attitude about the economic policy of a particular government.

These sporadic and almost accidental aspects of teaching civic and social education need to be carefully combined into a co-ordinated and comprehensible programme.

Participation of Pupils

Several of the styles of methodology to which we have referred involve the positive participation of the pupils in the learning activity of the group. Much more could be done to involve pupils in the learning process.

Fortunately, some considerable progress in this area is already taking place. The Council of Europe Conference at Strasbourg in 1971 recommended that, wherever possible, pupils should be associated with the choice of content in social and civic education, and also with the management of the school as an introduction to society.

The difficulty for each school or educational institution is to decide how far it is reasonable to go in involving pupils in the decisions affecting their education. Clearly no society is yet ready to agree that pupils should decide whether or not they should attend school. Even for pupils at upper secondary level who have passed the age of compulsory school attendance, we still expect regular attendance at school or college. Similarly, if a standard textbook is used for teaching a group of pupils, it is equally unacceptable at present that some pupils should decide not to use that textbook, though it is, in some subjects, possible to offer a choice of two or three standard books.

What then are the choices which are open to the pupil in managing his school or learning a given subject? We shall merely irritate the young if we invite them to assist in managing their schools and then refuse to implement unwanted recommendations.

A few suggestions are offered here, but this area of educational activity needs some research, and some very careful thought.

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First, we need an attitude of consultation and discussion by the teacher. At upper secondary level, this attitude is important for almost every subject but, above all, it is important for the teaching of civic and social education.

Second, we need a deliberate encouragement to the pupils to participate in such activities as role-playing, outside visits, case-study work, and self-prepared study material.

Third, we must expect contestation and intellectual confrontation when we are discussing vital topics of social, moral and political significance. No teacher loses the respect of his pupils by accepting that there are legitimate opinions or attitudes different from his own.

In relation to school management, we may also tentatively suggest four general principles.

First, that any involvement of pupils on executive bodies must have clearly defined limits of pupil action.

Second, that advisory bodies should be extensively developed with a view to the discovery of several different strategies of action to be offered for decision by eg the Head Teacher. School sporting, or cultural, or dramatic, or artistic functions can be brought within this framework. The advisory nature of such bodies must be repeatedly stressed.

Third, any powers accorded to pupils must be firmly associated with responsibility. It is purposeless to let pupils take decisions involving expenditure unless the money is provided from a source that they can control.

Fourth, any representation of pupils on executive or advisory bodies should be through election from competent voters, and not from nomination by school principal or teaching staff.

It is worth repeating that participation of pupils in many aspects of their educational life should become a standard part of the methodology of every teacher. The only way to train for responsibility is to give responsibility.

Use of Textbooks

It is tempting to argue that the textbook is outdated as a method of teaching a subject such as civic and social education.

In the hands of an inspired teacher a textbook becomes unnecessary, but many teachers of this subject need help - especially if they have been trained to teach quite different subjects.

There is therefore a need for a very good textbook on civic and social education which could be made available to every teacher who may be involved in teaching this subject. We have already referred to the Handbook on social, civic and political education which is being written by Mr Langeveld concurrently with this study. This handbook will provide considerable help for teachers, but cannot at this stage provide the new style of textbook envisaged for teachers of civic and social education.

Such a textbook would be composed primarily of a series of teaching aids. The aids could include maps, diagrams, film strips, overhead projector, transparencies, slides, films, audio cassettes and even television cassettes. The textual material would be written to accompany the teaching aids. The topics

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would provide standard packages of teaching information and teaching materials. Role-playing situations could be prepared in outline. Methods would be shown of acting out the work of a Parliament, a Local Authority, a law court, or a United Nations meeting. The approach, in general, might well be an eighteen-year-old's edition of the playbooks now published for young children. Such playbooks include many different simple activities for the six-year-old ranging from painting to crossword puzzles. Varied activities of many kinds suited to the upper secondary level should be written into the new style textbook of activities for civic and social education.

Library Study

Among the success stories of changing educational methodology over the past twenty years is the rapid development of teacher-directed study by pupils in libraries. All the countries attending the 1971 Strasbourg Conference were asked to give the percentage of schools with libraries. The result was as follows:

TABLE 22

PERCENTAGE OF SCHOOLS WITH LIBRARIES

Country	Percentage
Austria	95-100
Belgium	Practically all
Cyprus	80
Denmark	100
Federal Republic of Germany	100 - all gymnasium schools
Finland	every school has a small reference library
France	100
Italy	70
Luxembourg	100
Netherlands	almost all schools
Norway	100 Teachers' Library. Most schools have special pupils' libraries
Spain	100
Sweden	100
Switzerland	100
Turkey	80

Self-teaching situations are most important for civic and social education. Successful learning in a library, however, depends on the teacher's capacity to ensure that the right books and learning materials are available. The libraries have been provided. It is important that the teachers are given helpful guidance to enable the bookshelves to be filled with the most suitable books for civic and social education.

Conclusion

Somehow the teachers must enable their pupils to acquire empathy, responsibility and a sense of service to a series of communities ranging from their own families to the whole human family. This urgent need makes us question whether the standard teaching technique of evolving gently from the known to the unknown is correct in this sphere. It is such a slow process to teach first about the family, then the town, then the region - the nation, the continent, and finally the world. Perhaps we should consider teaching both young and older children that they begin as world citizens, that the family to which they belong is a world-wide family and that only after such a framework of thinking is established do we begin to teach the sub-loyalty to a nation, and a sub-sub-loyalty to a region or a town. Many religions claim universal brotherhood from the birth of the child. Why should education start from any lesser ideal?

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VI. EVALUATION METHODS

At a time of much new thinking about examination methods, it is tempting to evaluate very critically the entire evaluation systems we currently use in education. However, the Council of Europe has commissioned its own study of examination methods entitled "Examinations - Educational Aspects" and published in 1968.

Critique of Examination Methods in Commercial Education Study

In each of the special subjects studied in the Oxford University/Council of Europe Study for the Evaluation of Curricula and Examinations, there has been a careful assessment of the examination methods utilised in that subject. In particular, a wide-ranging critical analysis of examinations was written into Chapter VI of the Education for Commerce and Administration published by the Council of Europe during 1973.

In order to avoid reiterating that analysis, a summary of the conclusions of Chapter VI of the Education for Commerce and Administration is given below:

1. New examination methods are required. In particular, we need to diminish our current dependence on written, essay-type tests which cannot be marked objectively.
2. Objectives of evaluation need clearer definition.
3. Current evaluation methods omit measures of some capacities important for employment.
4. Methods of scaling candidates vary widely from country to country.
5. Pass rates vary widely from country to country.
6. A "tool-kit" of evaluation methods was suggested, ie several different measuring instruments.
7. A general tendency was seen developing towards a multi-sided evaluation structure including:
    a. essay-style tests,
    b. objective-style tests,
    c. course assessment by tutors,
    d. an oral assessment.

The above brief outline indicates some dissatisfaction with existing examination methodology which is applicable to a range of subjects examined at upper secondary level throughout the countries of Western Europe.

Terminal Examinations in Civic and Social Education

The topic of examinations is particularly important to civic and social education because there is controversy about whether there should be terminal examinations - or even whether any form of examination is appropriate to this particular field of study.

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TABLE 23

WRITTEN AND ORAL EXAMINATIONS AT THE END OF THE COURSE

Civic and Social Education

BEST COPY AVAILABLE

Country	Terminal Written Examination	Oral Examination	Marking Scheme Utilised					
Austria	-	Yes	Fail 5	Pass 4	Credit 3	Good 2	Very good 1	
Belgium	-	-	-					
Cyprus	Yes	-	Unsuccessful 1-10	Good 10-15	Very good 15-17	Excellent 18-20		
Denmark	Yes	Yes	Fail 0-1-2	Not satisfactory 3-4-5	Satisfactory 6	Average 7-8	Normal top grade 9-11 Outstanding	
Federal Republic of Germany	-	Yes	Bad fail 6	Fail 5	Pass 4	Credit 3	Good 2	Very good 1
Finland	Yes	Yes	Below standard 0	Fair 1-2	Satisfactory 3-4	Praiseworthy 5-6		
France	-	-	-					
Italy	In History Examination Yes	Yes	-					
Luxembourg	-	-	-					
Netherlands	-	-	-					
Norway	-	Yes	Bottom 20% 0-1-2	Next 60% 3-4	Top 20% 5-6	A pass requires a mark of 2 or better		
Spain	-	-	-					
Sweden	-	-	No terminal examination					
Switzerland	-	Yes	Very weak 0-1-2	Not satisfactory 3	Satisfactory 4	Good 5	Excellent 6	
Turkey	Yes	Yes	Nothing 0	Very poor 1-2	Poor 3-4	Average 5-6	Good 7-8	Very good 9-10

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TABLE 24

EVALUATION OF PUPILS' PROGRESS THROUGHOUT THE COURSE

Civic and Social Education

BEST COPY AVAILABLE

Country	Tests of factual knowledge		Objective tests		Writing of Summaries		Reports on reading		Reports on External visits		Essay writing		Project work	
		F.P.A.		F.P.A.		F.P.A.		F.P.A.		F.P.A.		F.P.A.		F.P.A.
Austria	-		-		-		-		-		-		-	
Belgium	x		-		x		x		x		-		x	
Cyprus	x	4	-		-		x	1	-		-		-	
Denmark	x		-		-		-		-		x	10	x	1
Federal Republic of Germany	x	1	-		-		x	2	-		-		-	
Finland	x		x		-		-		-		x		-	
	About eight tests a year overall													
France	-		-		-		-		x		-		-	
Italy	x	3-4	-		-		x	1-2	-		-		-	
Luxembourg	x	3	-		-		x	3	x	1-2	-		-	
Netherlands	x	3-6	-		-		-		-		x	1-2	-	
Norway	x		-		-		-		-		x	4-5	-	
Spain	x	very often	x	not often	x	very often	x	fairly often	x	not often	x	very often	x	fairly often
Sweden	x		x		x		x		x		x		x	
	Frequency of testing depends on the number and scope of project work													
Switzerland	-	4-5	x		-		-		x		-		x	1
Turkey	Results generally through written examinations. Objective tests being tried													

F.P.A. = Frequency per Annum

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Table 23 gives a general picture of the written and oral examinations set at the end of courses in civic and social education. The table shows that five only of the fifteen countries require pupils to undertake a terminal written examination in this subject. About half the countries set an oral examination at the end of the course. In four countries, both written and oral tests are set. No less than six countries set no terminal examination at all.

The general impression from additional information supplied by the countries concerned is that formal written examinations at the end of the course are being replaced either by oral examinations, or by some form of continuous assessment.

Here we must pause to distinguish between terminal examinations, ie those which are required at the end of a course of study, and other forms of test which may take place during the course of study. Table 23 refers specifically to terminal examinations.

Table 23 also shows the many different scales utilised in the examination marking schemes of the countries listed. The scales range from five points (1-5) to twenty points (1-20). Several different scales are shown between these two extremes. This additional piece of evidence specifically related to civic and social education supports conclusion number 4 of the Commercial Education study. This section of Table 23 draws attention to the wide variety of examination practices between the different countries, and the resulting difficulty of meaningfully equating a "pass" in a given subject in one country with a "pass" in another country.

Evaluation of Pupils' Progress Throughout the Course

Table 24 summarises the results of information supplied about the different methods used to evaluate pupils' progress during the course of study.

The table shows that tests of factual knowledge are much more widely used during the course of study than for a terminal examination. Twelve countries state that they employ tests of factual knowledge during the course of study with an average frequency of about four such tests each year.

Objective testing is still relatively new in Western Europe, but is already being used in four countries in the subject of civic and social education. Such tests can be used helpfully not only to assess the progress of pupils, but also to provide measurable information to the teacher about which aspects have been learned of the syllabus taught.

The writing of summaries is seemingly used as part of teaching method by three countries only.

Reports on reading material are much more widely employed as a method of assessment. Seven countries (about half of those listed) utilise this methodology. Six others expect their pupils to provide reports on external visits.

Essay writing as a method of regular assessment appears to command very limited support except in Denmark (ten essays expected each year) and Spain (essays are expected "very often"). Seven countries refer to essay writing as a method of testing.

Finally, the table shows that project work has an important place in the evaluation methodology in five countries.

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The general conclusion from Table 24 is of fairly regular, though infrequent, course-testing, mostly concentrated on assessing aspects of factual knowledge. Attitudes appear not to be specifically tested.

The Strasbourg Conference and Evaluation

The various Council of Europe Conferences on civic and social education have, in the past, given little or no priority to the topic of evaluation. The 1963 publication "Civics and European Education" contained no major section on evaluation. The 1968 Frascati conference on Civic Education in Primary and Secondary Schools dismissed the matter of assessment in two paragraphs out of seventy-two recommendations. The first of these two paragraphs is, however, worth quoting because it contradicts the limited attention so far given to evaluation in this field. Recommendation 34 reads:

> "Assessment,
> Whatever method is used, civic education should aim at a result that can be evaluated. It is desirable that the assessment of knowledge and behaviour acquire an importance equal to that in the other disciplines".

The Strasbourg Conference of 1971 gave a little more attention to evaluation, though it was still a sub-topic and had to share its time allocation with the topic of training of teachers.

At the Conference, the Swedish representative indicated that, in Sweden, there were no comprehensive (terminal) written tests or examinations in civics. Teachers were expected to gather continuous information about their pupils throughout each term. This continuous assessment was based on written and oral tests, and observation of practical work such as that in laboratories. Discussion from the experts then centred round two aspects of evaluation, (1) continuous assessment, and (2) should there be any examination in civic and social education?.

Continuous Assessment

Two major opposing points of view have been expressed about continuous assessment. Those who support continuous assessment, such as the representative of Spain at the Strasbourg Conference, did so on the grounds that continuous assessment is much less of an unfair strain on pupils than is the conventional final examination and that continuous assessment also provides continuous motivation of effort. Those who oppose continuous assessment, as did the Norwegian and Danish representatives at Strasbourg, do so because they fear that an unremitting system of continuous assessment could subject pupils to continuous stress, and that this form of assessment inhibits a free and spontaneous atmosphere in the classroom.

There is no means of reconciling these two opposing views unless we can define exactly what we mean by continuous assessment.

Continuous assessment can certainly take several forms. It may be:

1. regular observation of class activity evaluated by a subjective (teacher's) assessment on a scaled basis (say A to E) at the end of a period of study, or

2. regular written or oral tests set each week, or each month and the totals of the marks for these tests form the assessment, or

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3. a minor thesis, or long-term project of individual study, running throughout the course of study may form the basis of an assessment.

All these three forms of continuous assessment are open to the criticism that the assessment remains subjective. Nevertheless, continuous assessment carries valuable qualities in many educational programmes. The method gives a much sounder picture of the student at work over a given period of time than can ever be shown by the attempt to measure a year's work in an afternoon's examination. Provided continuous assessment is one of several ways of evaluating a candidate, there seem to be good reasons for its use in evaluating civic and social education. The greatest need is for the training (and retraining) of teachers in methods of continuous assessment which are a source of encouragement to the pupil, and not a cause of stress.

Effect of Evaluation on Attitudes

Evaluation of any sort can be a source of stress to some individuals, while the same evaluation can be a source of strong motivation perhaps to most human beings.

It cannot be doubted that evaluation itself has a consequential effect on the minds of all those to whom it is applied. The first consequence of evaluation is that it underlines the fact that each person is placed in a competitive situation with every other person subject to the same evaluation. Thus it could be argued that evaluation of any kind diminishes the co-operation between human beings and accentuates the competition.

These considerations may not be of great extent, or even of importance in relation to subjects of study other than civic and social education. In civic and social education, however, it is one of the declared aims to maximise sympathetic consideration for other people, which clearly conflicts with the concept of aiming to defeat all others (competitiveness).

There is no easy answer to such a dilemna. Such moral problems require insight and judgment to determine the balance of educational advantage to the individual. Such problems are of great consequence in the area of moral education, as we shall see in Chapter VII.

Should there be examinations?

On balance, it seems possible that some form of evaluation is important to provide incentive to learn. This incentive is of great consequence to young people because they have not yet had the time to discover by experience the importance of utilising to the full the resources placed at their disposal by societies through their educational systems. If that importance can be conveyed, however artificially, by a humane and responsible evaluation, then evaluation should have some place in civic and social education.

Nevertheless, there are those who strongly oppose any form of evaluation of civic and social education. Final examinations, it is argues, kill spontaneity. Continuous assessment, it is said, transfers a profoundly civilising educational process to the mere study of a subject.

It is of value here to refer to a study of moral and civic education carried out by UNESCO during 1970. The World Confederation of Organisations of the Teaching Profession arranged this study in co-operation with the International Federation of Secondary Teachers. Their joint final report contained the recommendation that the subjects of our studies here should

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"permeate the curriculum and should be included in the examination syllabuses of those schools whose work is geared to a final examination"

(UNESCO report ED/CONF/23/4, page 5). There could not be clearer support for an evaluation aspect of education than this from the professional teachers' associations. The conclusion of the teachers is particularly relevant to upper secondary education which so typically works towards a final examination.

Professional teachers of course use evaluation as much more than solely a means of motivating pupils. Evaluation, when scientifically organised, provides valuable feedback of information to the teacher about what is learned and what is not. Intelligently directed questions can also have a constructive "backwash" effect on the pupils, ie if the questions are constantly probing at particular areas of known weakness of knowledge, then the pupils will quickly remedy that weakness. Even attitudes can be changed by carefully and consciously directed examination questions. If pupils are asked to "discuss" a particular topic of social controversy, and if the teaching has taught that discussion of a question means carefully assessing both sides of an argument and reaching a balanced conclusion, then this process alone persuades the pupils to look at sides of an argument not hitherto considered worth any thought.

It is, however, much more difficult to evaluate attitudinal changes than it is to measure additional increments of knowledge. It is difficult, but not impossible. In all the countries of Western Europe, there are reputable bodies concerned with the scientific preparation and development of psychometric testing. Such tests have now been utilised over a long period and are beginning to command considerable confidence. Application of the tests requires careful training, and these techniques are not yet readily available to all teachers. But the techniques can be used to provide evidence of attitudes and should be extensively introduced to add an additional piece of technical equipment for the improvement of social and civic education.

Objective Testing

A piece of technical equipment for the improvement of evaluation is objective testing. As we have seen from Table 24, several countries are already using objective testing as one of their methods for evaluating civic and social education.

Objective tests are tests which can be marked without the subjective element which is inevitable when the marker is required to make a choice or give a value judgment. Objective testing has become steadily more sophisticated over the past decade and is developing a capacity to measure complicated intellectual skills. (For a detailed study, please cf "Objective Testing in Education and Training", Pitman, London, 1973, by the author).

Among the useful attributes of objective testing is that teachers can divide down the syllabus of any subject into its component parts so that each single piece of information or educational skill can be assessed. As an illustration, we show below the specification for an objective test of 100 questions on the subject of civic and social education.

Specification For a Syllabus (and test) in Civic and Social Education

Table 25 (below) takes as its starting point the various areas of knowledge which different countries regarded as desirable in civic and social education. Those areas of acquisition of knowledge are shown in Tables 3, 4, 5 and 6. These four tables we have built together to form a syllabus of civic and social education. They form the top headings of Table 25.

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The left hand side of Table 25 shows the educational skills which teachers may decide are important to try to measure in this area of education. These educational skills are derived from Bloom's taxonomy of educational objectives (please see Chapter V). The skills chosen for the specification, or the test, can be any combination of Bloom's six categories (knowledge, comprehension, application, analysis, synthesis, evaluation) chosen by the teachers as appropriate to the level of study. For simplicity, we have used three skills in Table 25, ie knowledge, comprehension, and application.

We have, however, added two refinements.

1. We have suggested that "knowledge" should carry a higher weighting than "comprehension"; and "comprehension" a higher weighting than application. The ratios of importance we have used are 45% knowledge, to 35% comprehension, to 20% application. These weightings are shown to the right of Table 25.

2. We have also weighted some of the syllabus topics in accordance with the relative importance accorded to the topic by the specialists who replied to the questionnaire on civic and social education. Thus "knowledge of other systems" receives less weight (and therefore fewer questions) than "knowledge of the system within which the pupil lives".

As soon as any syllabus has been carefully analysed and weightings have been allocated, a new dimension of accuracy can be brought to bear on the teaching and examination for the subject concerned.

Table 25 is simply an illustrative example of the way this process can be carried out even for an ill-defined subject like civic and social education. If we consider Table 25 as a specification for teaching, it advises each teacher about the percentage of total teaching time to be spent on each topic or sub-topic. The specification divides the syllabus into four major areas each corresponding to one of the four tables, 3, 4, 5 and 6. Thus Table 3, referring to "Relationship between the Individual and Society" would be allocated about 22% of the total time available for teaching. Similarly, the sub-topic of "Rights and Obligations" would be allocated 8% of the total teaching time available.

Table 25 can also be considered as a specification for an examination. If we were to prepare an objective test of 100 questions to cover the given syllabus, then the table tells us exactly how many questions to set under each topic-heading. If we set 100 questions as on the table, not only shall we be sure to cover the entire syllabus, but we shall also be reasonably sure that we are asking candidates to answer questions in the same ratios of importance as the teacher has used in allocating his teacher time to the subject.

Let us repeat that Table 25 is offered simply as a model, and a useful tool of analysis. If we are to teach and evaluate civic and social education, we have a duty to do it by using the most scientific methods available to us.

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TABLE 25

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SPECIFICATION FOR A SYLLABUS IN CIVIC AND SOCIAL EDUCATION

Acquisition of Knowledge
Upper Secondary Level

Educational Skill	Knowledge	Comprehension	Application	TOTALS		%
From Table 3						
Relationship between individual and Society						
General	3	2	1	6)		
Rights Obligatory	4	2	2	8)	22	22
Roles	4	2	2	8)		
From Table 4						
Knowledge of the system within which the pupil lives						
General	2	2	1	5)		
Legal	2	1	1	4)		
Social	2	2	1	5)		
Political	2	2	1	5)	27	27
Economic	2	2	1	5)		
Knowledge of other systems	1	1	1	) 3)		
From Table 5						
Knowledge of the contemporary world						
General	2	2	1	5)		
Historical	2	2	1	5)		
Social	2	2	1	5)	28	28
Economic	2	2	1	5)		
Political	2	2	1	5)		
Geographical	2	1	-	3)		
From Table 6						
Knowledge of International Relations	3	2	2	7))		
Major Problems facing world	4	3	1	) 8))	23	23
Knowledge of the structure of the community	4	3	1	) 8)		
TOTAL % Items	45	35	20	100		
Weight	45	35	20	100		

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Evaluation of the Course

Evaluation of the relative success (or failure) of pupils undertaking a course of study is not the same as evaluating the course itself.

We have suggested that the use of psychometric tests of attitudes may be (or become) an indicator of the relative success (or failure) of the teaching of the course. Professional teachers will be ready to utilise these indicators for modification of their methods, if required, for the future.

It is also easy to depend too much on pupil success in terminal examinations as a measure of success or failure of the course.

So far, however, there seems scarcely to exist a sufficiently searching evaluation of the relative success or failure of courses in civic and social education.

Each group of teachers concerned with inculcation of civic and social education should meet at the close of every academic year to evaluate the relative success of the year's teaching. An external adviser, eg an Inspector appointed by the education authority, should attend such meetings both to learn what is happening, and to pass on successful experience from elsewhere. Because civic and social education is all-pervasive throughout the curriculum as an educational process, the principal of every educational institution should make an annual report to the local education authority, or the Education Ministry, of the achievements of the course during each academic year. The Education Ministry should assess the progress of civic and social education in its annual report to Parliament. The socialising process is more important than any single individual subject of study. Socialisation is a step on the stairway leading upwards to the civilisation of the whole human family.

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VII. THE MORAL CITIZEN

Morality is concerned with the distinction between "good" and "bad"; between "right" and "wrong"; between what is generally approved as attitudes about behaviour and what is not.

The moral citizen is one who understands these distinctions, and models his personal behaviour upon the "good", or the "right", or the approved pattern.

It is not possible to state that "good" and "bad" are universally accepted modes of behaviour. "Bad" behaviour towards a citizen of another country in peacetime may be generally condemned. The same behaviour during war with the other country may be generally accepted as "good". Four centuries ago, it was "good" to burn heretics. Now it is "bad".

Moral behaviour then, is a function of historical time and of different circumstances. Nevertheless, at any given point in time there is a generally accepted concept of what is "good" and what is "bad" within any particular society. Each society provides itself with several methods of imparting its idea of moral behaviour to its children. The family, the church, the school, the peer-group, the folk hero, the mass media, all have a part to play in this process of transmission of morality. We shall endeavour to distinguish the relative importance of the role of education in the process of transmission by considering also the role of each of the other methods already listed above.

Morality and Sex

Before considering the formative influences on moral behaviour, it is important to stress that morality does not mean merely rules about sex behaviour. Morality concerns all forms of human behaviour, especially in their relation to other human beings. Within this framework, decisions about sex behaviour must be included, because sex behaviour implies an attitude towards another human being. Sex behaviour implies a decision about responsibility. Sex behaviour implies an intent (or otherwise) to foresee the consequences of personal action. In this sense, sex behaviour implies moral decisions and thus forms part of morality. But morality covers the widest aspects of human behaviour, and is considered here in this all-embracing sense.

Role of the Family

The young child learns all its initial lessons about a moral code from its family - and especially from its mother. Mother decides what is "good" and what is "bad". She reinforces the "good" by praise or rewards. She inhibits the "bad" by criticism or deprivation or punishment.

Father and siblings will tend to support the mother in the earliest years, though father may soon exhibit some different standards from mother, and siblings will certainly acquire from outside influences new views about right and wrong, good and bad.

In general, we can assume that the young child will feel and act morally as his parents felt and acted towards him, and towards the remainder of the family.

It is not enough, however, to assume that this implies that all children in the same family will act or feel morally in the same way. Some children are seemingly born with a greater potentiality for unselfish behaviour than others, even within the same family. Such a child may acquire more quickly the good

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style of behaviour than a more egocentric sibling. Furthermore, all children are liable to be faced with contradictory styles of moral behaviour because the parents' views do not always coincide. Older brothers and sisters will suggest actions (eg "hit him") disapproved by the parents. What is the child to do in such circumstances? Without an authoritative reference source, the child has no means of distinguishing between the choices of behaviour offered as acceptable by different people.

Moreover, some moral choices appear to be exceptionally difficult, if not impossible until certain levels of maturity have been attained. Cheating at games is very common in young children as a means to winning. The children do not see the wrong to others which may arise as a result of winning unfairly. Even when the concept of "fairness" is internalised so that cheating ceases, it is exceedingly difficult to discern the process by which the child learns to control his desire to win by any possible method. Is it a result of a desire to please the parents? Is it a wish for social approval? Or, as those of religious convictions might believe, is it divine inspiration?

We do not know the answers to these questions. We can assume, however, in general, that the actual morality pattern of the parents will become reflected in the child. That morality pattern may be widely at variance with the customary views of society at large. It will be the function of religion and education to strengthen the more idealistic and humanistic moral patterns of society. But, in this task, both religion and education may have to face the responsibility, and the difficulty of overturning or replacing the moral pattern of the family.

Role of Religion

In many countries, and especially in Western Europe, religious bodies formed the first, widely organised centres of education. As a consequence, religion still plays an important role not only in family morality but also in the moral education provided by the school.

Some countries in Western Europe, for example France, decided firmly upon a policy of secularising education. Other countries, such as Spain or Italy, with strong Roman Catholic convictions, incorporated aspects of religious faith into education. In the United Kingdom, where the Church of England forms a part of the state apparatus, several denominations and religious orders have been enabled to provide their own schools, while the state schools offer a compulsory programme of religious education which is non-sectarian. In Belgium, religious education is provided in the schools, but the pupils (no doubt advised by parents) may decide to opt out of the subject; but the children must follow a course of moral education in its place.

Religions have different approaches to codes of morals. In general, however, most religions include a concept of brotherly love which forms the basis of morality. If the brotherly love were inclusive of all mankind, we could easily rely upon religions to offer a moral code which would be acceptable to all mankind. Unfortunately, the brotherly love is sometimes restricted to members of the particular brotherhood. All non-members may be treated as strangers or even enemies. Hence, although religions frequently support and often improve the morality of a given society, they cannot easily evolve from their membership-related role to that of including all members of the human family.

During the twentieth century, there has been an overall decline in religious belief throughout Western (and Eastern) Europe. This decline of belief has diminished the influence of religion in the formation, or reinforcement of private morality. Nevertheless, religion is still an important source of moral

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motivation in Western Europe. Fear of the gods may have declined, but love of God still remains in the hearts of millions of people, and love of God is frequently expressed through a moral code which incorporates a love of other human beings.

There seems good reason to accept that belief in a religion strengthens the motivation to act morally. There is strong evidence that if both parents agree on a religious outlook, then the children (and more especially the girls) will certainly follow that outlook. In such circumstances, the moral code of the home is strongly reinforced by the moral teaching of the church.

This aspect of reinforcement appears to be one supporting reason for the continuation in the United Kingdom of a compulsory component of religious education as part of the curriculum. Children may be withdrawn from religious education by their parents, but few parents actually take this step. As a result of discussions during the early 1970s, religious education has become much more open in its syllabus. It is now possible to discuss within its framework the widest topics with moral implications such as drug-taking, sex activity, and attitudes to cultural minorities such as immigrants. Furthermore, some syllabus time has been made available for a consideration of different world religions. This aspect happily supports the view expressed in the 1970 UNESCO conference on moral and civic education. The conference, organised for UNESCO by the World Confederation of Organisations of the Teaching Profession, in co-operation with the International Federation of Secondary Teachers, recommended in their report:

> "Where religious instruction forms part of the school curriculum, teaching about the major world religions is recommended and often included to promote understanding of and respect for the beliefs of others"
> (UNESCO ED/CONF 23/4, 15 May 1970 - page 3).

A major advantage of the association of religious belief with moral education is that the emotional involvement of belief strongly reinforces rational acceptance of the moral code. If it is true that the influence of religion is declining in Western Europe we ought to ask whether its replacement must be solely rational. If we could link all our moral education with some deeply held belief, then we could expect more effective internalisation of the moral code than could be anticipated from purely rational acceptance. This concept may have its implications for teaching method.

Role of Education

Theoretically, it would be possible to offer a course of school education which excluded any moral education. In practice, such a course is impossible because every teacher has a pattern of moral behaviour which inevitably appears during teaching. Words are not essential to convey moral (or even political) attitudes. Non-verbal communication from teacher to pupil is often more immediately effective than non-verbal communication from parent to child.

Even if totally amoral teaching were possible, there are several reasons to support the intentional involvement of the educational system into moral education.

Not all parents offer a moral code to their children which is generally accepted by society. It is the duty of education to formulate and express a moral code which is the best of what society will accept. At some stage in a child's socialisation process, that child must be proferred high standards of morality. Only in this way can the standards of civilisation be steadily raised.

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Many children will, of course, reject these high standards. Many young people prefer to adopt the lower moral standards of the office or the workshop on leaving school. But we still have a duty to show young people the high standards against which their actual moral code may be judged.

Our moral weakness in the understanding of this dual standard of morality, is that we fail to explain to young people that they will meet differences between the ideal and the actual as they move from society to society, from social sub-group to social sub-group.

In this strategy of understanding different sub-structures of morality within the same state, or even in the same street, the school can easily come into conflict with the family. Only by stressing the plurality of moral codes can we enable the child to decide which pattern of behaviour is correct at which time.

The school has a vitally important role in providing a break in the circuit of parental moral code transmitted to child, which is similarly transmitted to grandchild. The school moral code, often more ideal than that of the home, offers the child or young person a choice of personal strategies which can be called upon when the child has matured sufficiently to make a personal choice.

The educational system should also introduce and support the skills of decision-taking. Without this capacity, the young person cannot choose between the offered strategies of moral behaviour. Hence, whatever the autocracy or democracy of the home-social nexus, the school must set out to establish autonomy in the young person. Adolescents especially are searching in many directions to discover their own identity, or place, within the different societies changing and evolving around them. Unless we train young people to decide, they will adopt another's strategy - the group, the folk-hero, or the girl next door.

It is for these reasons that we have stressed in Chapter V (Teaching Methods and Resources) the necessity for the teacher to utilise semi-directional teaching and to stress the value of discussion with the the teacher as a neutral chairman. Our aim must be to teach to understand; not to convert to a given point of view.

Similarly, the teacher's strategy in moral education should be to inculcate the skills of listening as professionally as we teach the skills of speaking. Role-playing with role-exchange offers opportunities for the development of these skills. Role-playing opens up the necessity to ask, why do other people do as they do? This question alone is an essential basis for moral education. But the question is itself a pre-condition to the asking of an even more important question; why do I do what I do? Only when this level of introspection is attained by young people can we hope that they will be capable of handling the difficult questions of moral choice which will face them during the later teen-age years.

Unfortunately, "good" is not always good and "bad" is not always bad. Telling lies may be "bad" most of the time, but if the result is to save pain or mental anguish to another person, it might be argued that perhaps lying becomes "good". Choice of "goods" may arise through the acceptance of two or more loyalties such as choice between different friends, or between friends and family. Self-respect and balanced judgement in such circumstances of conflict can be encouraged and supported by conscious strategies in the educational system.

It remains to add that educational systems need somehow to discover means of educating the emotions. Storms of stress especially in adolescence in particular may become expressed in hate or rage, or overwhelming love. Little is done at present to help young people to utilise moral courage to control the wildest physical desires. Moral education should certainly include a component of

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providing a moral framework to encompass and (where necessary) combat emotion.

Role of the Peer-Group

The peer-group does not set out to provide moral education. Nevertheless the peer-group of any individual sets moral standards. If the classmates of a seventeen-year-old girl all take part in petty stealing from the local chain-store, then that action sets a moral standard. If the age-mates of an eighteen-year-old boy tease or beat immigrants, then that action sets a moral standard he may accept.

Peer-groups frequently apply a moral standard which is anti-authority in motivation - unless the peer-group is structured under some organisation which supports authority, such as scouts or guides.

Teachers need to know much more about the role and activities of peer-groups. Without this knowledge, it is not possible to combat objectionable moral codes, nor is it possible to provide the appropriate support for socially accepted codes to individuals who are members of particular peer-groups.

Role of the Folk-Hero

Just as most young people are gregarious, so most also like to copy an admired figure. In religious circumstances, both gregariousness and admired leadership are found. The church congregation provides a group to which to belong. The religious figurehead offers an example of high moral behaviour to be admired and, ideally, copied.

Outside the sphere of religion, the folk-hero is often some very successful, frequently young, achiever. The achievement may be physical or intellectual, or simply in making money or becoming famous through publicity. Once adopted, the folk-hero comes dangerously close to the religious figurehead in his power to provide a pattern for moral or other behaviour. It is of little consequence for society if the folk-hero's clothes are copied to the last button-hole. If is of great consequence for society if the folk-hero ostentatiously smokes hashish and indulges overtly in patterns of sex behaviour which are currently unacceptable within the society to which the acolytes belong.

It is no solution to wish that the folk-hero would go away. If he does he will be replaced by another. It is important to understand the need of young people to aspire and admire. If there are no folk-heroes with a high moral code, then young people will follow one whatever his moral code. It follows that teachers must study the folk-hero and his cult - however distasteful the activities may be. Only by understanding the need shall we discover the means to provide alternative answers to the need, or a canalisation of the energy and activity into some morally and socially acceptable channel.

Role of the Mass Media

By the time we come to discuss the role of the mass media in the formation of moral codes, we are beginning to comprehend the formidable forces arrayed against the family, the church and the school in the maintenance of high moral standards.

The mass media of newspapers, films, radio and television pursue their own policies of entertaining the public with but limited regard for moral codes. It is true that the law provides some control on behalf of society, and that governments are making some efforts to supervise the enormous output. Nevertheless, most educationists would feel that the mass media in general exhibit a moral code

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which is different from that of society at large, and that the media frequently stress the less civilised aspects of society, because such aspects have entertainment or news value.

We cannot afford to let entertainment or news value decide the moral code of the society in which we live. Society itself must set general standards within a framework which permits individual choice, subject to the law, and subject to the overriding principle of not harming other people.

At present, society provides some of this framework through the enactment of laws. It is left to the home, the church and the school to compete with and, where necessary, combat the influence of the mass media.

Moral Education and Civic Education

In a study written for UNESCO in 1970, Louis François quoted Montesquieu's dictum that "civic virtue, requiring continual preference of the public interest to one's own confers all the individual virtues: they are that preference". François went on to argue that

> "Education for better international understanding leads of necessity to the appreciation of certain moral imperatives which give it its inspiration, its vitality, its tenacity" (UNESCO ED/CONF 21/7 page 9).

This association of moral imperatives with civic virtue runs strikingly close to Aristotle's answer to the question: are the virtues of a good man the same as those of a good citizen? Aristotle's answer was that in an ideal state these virtues would coincide, but if the state were not ideal, then a good citizen might not coincide with a good man.

Because we have no ideal state, it is tempting to assume therefore that the good citizen is not necessarily a good man. A citizen accepting the moral values of a "bad" state could not be regarded as morally "good" by the remainder of the world.

This concept leads to a consideration of whether the state, through the school system, should seek to establish conformity in the moral code of behaviour. Clearly this procedure is followed when the state enacts laws which enshrine moral codes. The state, acting for society, has decided that there shall be uniformity in the area covered by the law.

Much wider areas of moral behaviour are, however, a part of the interwoven pattern of daily life. Few teachers would wish to see the conformity of the law expressed through education to cover every aspect of morality. The individual must not be totally submerged into a single uniform identity in order to survive within an organised society.

Just as rising standards of living permit wider personal choice of physical things so rising standards of civilisation should permit wider personal choice of personal behaviour. Here we may find that the citizen who is well educated morally may become the best citizen, for he will take for himself moral decisions which will both satisfy his own conscience and, at the same time, maximise advantage to his neighbours throughout the world.

UNESCO and Moral Education

Because personal standards of morality have such widespread implications, it is helpful to state some of the views expressed through UNESCO about moral education.

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In 1970, a meeting of educational experts was held on Education For International Understanding and Peace, with special reference to Moral and Civic Education. The major conclusions on Moral Education were:

1. "All agree that the entire curriculum and life of the school should contribute to moral education. However, sometimes a particular course is used to make moral education a distinct part of the syllabus".

2. "Whatever the approach to moral education, it is an essential component of education for international understanding which presupposes the fostering of such fundamental values as tolerance, mutual respect, concern for justice and liberty, and consideration for others."

3. "It is preferable not to start from moral considerations in the educational process but from a study of the realities and involvement in an action ... It is accordingly necessary for the teacher to be able to reply to the questions troubling the young, and help them to find an answer." (UNESCO ED/MD 1/ November 1970, page 11)

Moral Position of the Teacher

The necessity for the teacher to be ready to help the young to find answers to moral problems involves the teacher in four areas of special importance to moral education.

First, the teacher needs moral courage to be prepared to become involved in discussion with young people about any topic within the teaching of any subject.

Second, until all teachers accept the responsibility of discussing any subject with their pupils, those few teachers who do may have to face criticism from parents, pupils, employers and even their own colleagues.

Third, whether or not teachers consciously adopt the role of confidante and adviser to their pupils, many pupils will inevitably both acquire and adopt some moral attitudes from their teachers. The example-effect of the teacher is too well established to pretend that it does not exist. Each teacher is thus a teacher of moral education - in however small a way - and should be ready to think out a conscious strategy of helping his charges rather than permitting an uncontrolled, and possibly misleading, effect by accident.

Fourth, the entire pattern of behaviour expressed by the teacher affects the children. Even the method of teaching carries moral overtones; for it measures the level of importance at which the teacher rates other people, ie his pupils. Hence, the strategy of teaching method should be thought out as a moral process. We know that some forms of teaching can be made effective through pain, but this method could not be regarded as moral if more humanistic methods are available. Furthermore, there is always the expectation that the pupils will carry the teacher's method into their own lives, ie when, in later life, as parents they teach their own children. Advancing civilisation demands continual increments of the enhancement of the personal importance of each human being. That process needs to be expressed in the classroom.

Universal Declaration of Human Rights

Teachers without religious convictions may find it difficult to structure a code of moral behaviour. Such teachers may find it helpful to consider a recommendation of the UNESCO conference on Moral and Civic Education. The conference, carried out by the World Confederation of Organisations of the

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Teaching Profession (WCOTP) and the International Federation of Secondary Teachers, suggests that

> "the 'Universal Declaration' of Human Rights provides a common ethical basis upon which to build respect and understanding of others and is likely to prove acceptable to people of all nations, because it has been generally adopted and is not linked to any particular religion or moral code".
> (UNESCO ED/CONF 23/4 1970, page 2)

The Universal Declaration of Human Rights is also discussed in Chapter XII.

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VIII. THE SOCIAL CITIZEN

The social citizen is one who lives within communities of people. These different societies form a network of customs, habits and attitudes. Each individual is both trained and educated to become well adjusted to these surrounding control systems of customs, habits and attitudes. The individual may react against the conformity of society. In such a case, the individual is not well adjusted to society, and may suffer many penalties as a consequence. In an extreme case, the ill-adjusted person may be regarded as "insane", and be contained against his will in circumstances he will regard as prison.

It is thus an essential aspect of all educational systems (including those provided at home by parents) to offer the means by which each citizen may become well adjusted to those societies of which he becomes a member.

Social Attitudes and Social Actions

Patterns of social behaviour are customarily learned as standard procedures by young children. Must we eat with our mouths closed or open? What are the conventions of toilet training? What is the customary bedtime at given ages? All these procedures are part of social living and are taught as a matter of daily practice by parents or parent-substitutes.

As soon as the child begins to join societies wider than the home, for example the school, then alternative patterns of social procedure may be proferred to the child. An element of choice about social behaviour begins to arise as the child gets older. This element of choice becomes wider as the child grows towards maturity.

As soon as the element of choice appears consequential, then attitudes become more important than action, because it is attitudes which determine many actions in a social context.

For this reason, it was not surprising that the general results of questionnaires inviting information about civic and social education showed much greater importance attached to the inculcation of attitudes, than towards the acquisition of a body of knowledge.

If we glance back at Table 1, page 13, we see that twelve out of fifteen countries in Western Europe stated that social education was an important part of their civic and social education at upper secondary level. This educational involvement in social living is no accident, for all are gregarious in the complex world we inhabit. There is no reality in the pretence of "opting out", for no man can survive without the production and services of his fellows. However much an individual may wish to stand alone, that individual is forced to interact with some of the societies around him.

Attitudes of course affect patterns of behaviour towards members of societies other than those to which each individual belongs. Here we refer to Table 9, page 37, which shows how highly the countries of Western Europe rate the importance of inculcating in young people a will to co-operate with others; and how the same group of countries rate even more highly the need to develop tolerance of different types of organisation of society.

A Share in a Common Culture Pattern

Nevertheless, it is probably essential for each individual to learn how to share in the common culture patterns of his own society, before much can be done to persuade him to be tolerant of other culture patterns.

It would be deceptively easy - and even misleading - if we could refer to one single common culture to be shared by each individual. In fact, each individual shares a whole series of culture patterns which are the external manifestations of the different societies to which he belongs. The home is the first, and initially the most important society. Security, food and shelter are provided by the home to the young child. In return, the leaders of that society, ie mother or father, or both, expect, train, persuade, educate or bully the child into relative conformity with the culture pattern of the home.

Many other societies must be joined before the child becomes an adult. The school, the church, the club, families of friends, and eventually, work or higher education, all form culture patterns which broadly fit within the national culture pattern, but may nevertheless differ from each other in quite significant ways. The mode of eating or speaking may be different in the school from that of the home. The style of dress in the church may differ from that on the street corner. The mode of address to age-mates is unlikely to be the same as that used to parents, or school teachers, or even the old, or the very young.

All these different patterns of behaviour must be formulated into role-playing actions which are acquired, consciously or unconsciously, by the young. If they are to be helped in distinguishing these different roles, and in acting them out successfully, then both parents and school need to become acutely aware of the need not only to train and educate for the different roles, but to distinguish sharply between them.

In one important respect, it is fortunate that young people must learn several different patterns of social behaviour within their own country. If the national pattern of social behaviour were entirely uniform, it would become extremely difficult to educate people into accepting with tolerance the entire culture pattern of another nation. As it is, we have to learn to recognise that there are many different modes of behaviour within the several societies to which we belong. Thereafter, it is not unbearably difficult to extend this tolerance to the citizens of another country.

A further feature of consequence is the dynamic nature of the societies within which most peoples of the world have lived in the twentieth century. A changing pattern of social behaviour over a limited period of time within one country at least opens minds to the possibility of accepting different behaviour patterns spread over different geographical areas.

If to these sociological considerations we add the dimension of technical development, which enables societies and nations to intercommunicate more extensively than ever before, we may postulate that never before in history has there been a time when the ground was as well prepared for the concept of a world society.

Our strategy should be to stress the plural nature of the societies to which we belong; to emphasise that this plural nature adds richness of life to all human beings; and to conclude that the plurality and richness are extensible to the extreme boundaries of our planet.

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Social Responsibility

But membership of any society - and every society - implies an acceptance of a responsibility towards all the members of that society. Responsibility is not an inherited characteristic. It must be acquired. Sometimes the method of learning is a painful rejection of an individual by a society to which he belongs.

It is not essential for responsibility to be learned by the painful method of rejection. The family and the school can (and usually do) teach responsibility to given social groups. But this sense of social responsibility has, in the past, often been limited mainly to the nation, and to sub-groups within it. Only in recent years have schools begun, in a practical way, the profoundly enriching experience of teaching the young to be socially responsible for the socially disadvantaged - the old, the sick, the poor, Only since the communications revolution has brought world disasters into the living room, have we been able to succeed in rousing social responsibility towards children of unknown countries, and to the injured or starving of unvisited continents.

This slowly rising tide of widening social responsibility is a factor leading towards social cohesion, and is important at a time when other changes in society seem to lead towards divisiveness, or polarisation between opposing forces. The representative of Portugal had some foresight in 1963, when his report to the Council of Europe on civic education contained the sentence:

> "It is urgent that students be made aware of their social responsibilities, particularly since they are living in a period when dreams of comfort and wealth intensify selfishness and inhibit impulses of idealism and devotion". (Civics and European Education, page 145)

The rising tide of social responsibility is rightly related mainly to people. Individual distress can be dramatised. Even mass disaster can be personalised and thus become capable of commanding sympathy and practical support. But the sense of social responsibility has, during the 1970s, spread beyond the human being to society at large. It has reached beyond the individual to the environment within which society lives and works. A glance back at Table 15 will show that already more than half the countries of Western Europe have incorporated aspects of environmental studies into their curricula. This broadening of social responsibility cannot fail to support a broadening of interest in and sympathy for people of all kinds throughout the world. Atomic fall-out was wholly bad for those adversely physically affected by it, but atomic fall-out also alerted many peoples of the world to their unity of comradeship in the face of environmental pollution.

Rights and Obligations of the Citizen

The rights and obligations of the citizen have been too often limited to a legal consideration of rights and a political consideration of duties. Reference to Table 3 shows how fifteen countries of Western Europe carefully distinguish between these legalistic or political considerations and those more directly concerned with the social citizen. Nine countries regard the legal and political roles (voter, taxpayer) as very important, while eleven countries regard the social role as very important.

Delinquency and crime are measured in legal statistics and steered, mainly by punishments, into more socially acceptable channels. But delinquency and crime are also a failure by the individual to accept the common social obligations normally required of a citizen. The fault may be in the individual, or in society's policy towards him, or both. But fault there is, and society pays

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dearly for its failure to socialise such individuals into generally accepted norms of behaviour.

Furthermore, we should be aware that, for the limited society of criminals, the members are socialised. They have joined, usually willingly, a society whose customary patterns of behaviour they accept. These patterns of behaviour are not normally accepted by society at large, but, for some individuals, that non-acceptance in itself may enhance the desirability of joining a sub-group which professes and practices norms of behaviour not normally accepted by society at large.

This aspect of contra-suggestibility in some people opens up new considerations about the desirability of canalising "anti-social" behaviour. If the individuals who are members of a sub-society which aims to oppose a wider society could be persuaded to join a different sub-society, still opposed to wider society, but less dangerous, then the wider society must gain.

We are thus not contrasting the socialised with the unsocialised. We are comparing different kinds of socialisation with opposing aims.

Merriam's study of civic education as long ago as 1931 clearly set out the needs for pluralism of social memberships within a framework of social control. He wrote:

> "in view of the intricate character of social life and relations, there will always be many types of allegiance and loyalty to many forms of groups; and this pluralism is not something to be preserved or destroyed merely because it is, or is not, plural, but to be encouraged when it contributes to the enrichment of human life, and modified when it stands in the way of orderly and convenient existence, and then replaced in a higher synthesis". ("The Making of Citizens", page 374)

The social citizen thus derives rights from society which protects and feeds and clothes him, but at the same time acquires responsibilities to all other members of that wider society. Sub-groups are joined because they are attractive and satisfy personal needs, but sub-groups can only be provided with freedom of action within the framework of rules which the wider society adopts.

Knowledge of Social Systems

In order to be able to guide or canalise sub-group activity into socially acceptable behaviour, it becomes essential to understand the reason for the sub-culture of the sub-group, and this demands a knowledge of social systems in general.

For one major grouping of the social systems within which we live, we can look back at Table 4. The table shows a sixfold division of systems: general, legal, social, political, economic and other systems. Apart from the nondescript title, "general", each of these separate areas commands broad general support from the countries of Western Europe as part of a syllabus of civic and social education.

A somewhat similar division, but with a slightly different character, appears in Table 5, where we find that knowledge of the contemporary world is expressed in terms of historical forces, social conditions, economic conditions, political conditions and geographical conditions.

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A different approach to the sub-sets within the set, society, is shown in Table 12. Table 12 shows that already nine out of fifteen countries of Western Europe have placed in the content of civic and social education a study of the composition of society. The composition in this sense refers, for example, to the family, the church, and to voluntary associations.

Study of the family as a sub-culture is of great importance to the teacher, for it enables each individual to be taught from known situations. Yet each known situation may be different in some respects for each individual, because each family's culture pattern differs in some respects from all others. This variety of behaviour within a framework of an apparently homogeneous unit, the family, can be used with advantage both to teach the acceptability of different standards in each appropriate context, and to lead on to more sophisticated studies.

Study of the family can thus lead the social citizen naturally on to a consideration of the extended family, to kinship, to courtship and marriage, to sex behaviour, to the upbringing of children, to old-age and, finally, to the knowledge of death. Most young people of upper secondary level have attained some knowledge of all these aspects of personal living, but few of such children are consciously taught the different roles they are expected to play in each new familial situation. Many children do learn the roles, but solely by copying the behaviour of adults influential in their lives. These examples of behaviour may be wrong, or misguided or inappropriate for those who copy them. Hence, the social citizen needs a consciousness of the different roles, and how and when to play them. Only thus can there arise full understanding of the adaptation of the self to achieve maximum potentiality within any given society.

It is useful to recall here that the Council of Europe Strasbourg Conference of 1971 recommended that there should be schemes of work throughout primary and secondary education concerned with promoting social awareness in pupils in a frank, constructive and democratic way. (Report, page 26.) Social awareness covers all the aspects of social systems we have discussed in this section, but it also includes a knowledge of the class and power structure of society and the place, mobile or static, of each individual within that structure.

The Individual and Society

Here we approach the crux of any study of the social citizen. As the Director of the joint Oxfore/Council of Europe study, Dr. Halls, said at the opening of the Strasbourg conference, "should the school system inculcate conformity or non-conformity, obedience or resistance, authoritarianism or libertarianism, collectivism or individualism?". The answer of course must lie within each school system. We could not expect schools in the Soviet Union to reflect the individualist philosophies of a society based on private enterprise. Nor could we expect any school system to teach the extreme polarity of non-conformity. Nevertheless, within each school system, of every country in the world, choices of teaching about these issues are presented in every classroom.

A totally static society might be able to afford the simple luxury of teaching total conformity. But no society in Western Europe is totally static. A dynamic society requires change, and change demands challenge to existing methods of living and to methods of the production of goods and services. Hence, a dynamic society must positively encourage a capacity to question, a power to innovate, the drive to overcome the inertia of what now exists.

Somewhere between the polarities described by Dr. Halls, there lies a proper middle way which is best suited to each given society. Obedience does not need to become servility, nor need a questioning mind go to the extremes of deliberate

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insubordination or positive anti-social destruction. It is for the teachers to think out and devise a balance between conformity and non-conformity. Between obeidence and resistance, between authoritarianism and libertarianism.

All the countries of Western Europe know what they would like, in general terms, in achieving these aspects of a balance between the needs of the individual and the claims of society. Table 7 shows that almost all the countries listed regard as important, or very important, that each young person should learn:

1. an understanding of the balance of tension between individual liberty and the demands made by society;

2. an understanding of the limits of individual liberty;

3. an understanding of the limits of the demands that can be made on the individual by society.

Regretfully we must record that, at present, there is a serious gap between the aims and the achievements; between the desire, and the knowledge of the means to achieve it. Too much is left to the wishful thought that the child will catch these attitudes and areas of knowledge as one catches measles - by chance and proximity.

Innovator or Disorganiser?

So far, we have argued the case for the social citizen to be encouraged to question the customs of the society to which he belongs. The main ground for this case is that a dynamic society must be ready for change, and even encourage it. The innovator must be discovered and supported. It is worth recalling John Stuart Mills' incisive statement that all new truth begins in a minority of one.

Nevertheless, we must now try to distinguish between the two kinds of social non-conformist: the innovator and the disorganiser. The innovator is seen as a positive and constructive influence on society. His archetype is the technical inventor who raises standards of living. The disorganiser also wishes to make changes but in a negative and destructive way. His archetype is the active anarchist intent upon physical and social destruction.

It is of great consequence for society at large and for educational systems in particular to distinguish between these two types of non-conformist. The innovator may carry eccentricity to a point which borders on genius. The problem is to encourage the social advantage of this individualist and yet discourage or contain the individualist who could destroy society.

The UNESCO study on civic and moral education rightly quoted Gordon Allport in its comment about the need for studies concerned with the individual. Gordon Allport said, "Ultimately there is no solution to the problem of inter-group tension excepting the inner growth of serene and benevolent persons who seek their own security and integrity not at the expense of their fellow men, but in concert with them". (UNESCO report ED/MD17 1970 para 162)

The kind of productive innovator we seek and support may be a "serene and benevolent person" whereas the negative and destructive disorganiser is seeking his own security and integrity at the expense of his fellow men.

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The Social Citizen and the Work Society

A major sub-society for most human beings is the work society. Table 13 distinguishes three areas of the work society which are currently within the content of civic and social education of the countries here studied.

Eight of fifteen countries already teach about the occupational structure in the given country. The same eight teach about the structure of industry, agriculture or other forms of employment, and ten countries teach about professional associations or trade unions.

Many aspects of human need are satisfied by work, but the supreme human necessity which work satisfies is the need for economic security. Without this security, deep-seated fears arise of deprivation, of hunger - even of death. Even when society at large protects the unemployed individual by social security payments, that individual may still experience severe psychological disturbance. The disturbance itself is not only that the individual appears unwanted, it is also that some agency other than himself has had to provide the means to life.

No society has yet fully grappled with the deep-seated need for styles of work which fully satisfy human beings. The social citizen needs work, and work which is not merely a means to survival. We can reasonably forecast that new styles of work will have to be invented as life becomes more large-scale, more sophisticated, more complex and more technical. Jobs may have to be invented for those who do not fit into these increasingly complex methods of production.

The organisation of the individual in the work society is undertaken by employers' organisations or by trade unions. This polarity of organisation is in itself a disintegrating and divisive style of social organisation. Both employer and employee must work as a team to maximise production and thus to maximise standards of living.

Civic and social education should surely aim both to teach this economic truth, and to harmonise the social relationships which are necessary for its maximum achievement.

Role of the School

It is scarcely possible to exaggerate the role of the school in the formation of the social citizen.

At the Council of Europe Strasbourg Conference in 1971, Mr Richez of Belgium analysed most constructively the way in which social questions could be approached at the upper secondary school level. Mr Richez argued that there were four phases in this process:

1. the "liberating" phase, in which the subject was freely discussed, and in which gaps in knowledge and incorrect ideas were revealed;
2. the documentary phase, in which the gaps were filled and wrong ideas corrected;
3. the formative phase, in which the pupils reflected and decided;
4. the constructive phase, in which the fruits of the preceding phase were translated into constructive effort at both the individual and collective level.

Consequently the teacher of civic and social education had a triple role to play:

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1. as a provider of documentation ("documentateur") who should guide his pupils' research and show them how to acquire and select information with a critical mind;

2. as a teacher of thinking ("maître à penser"), who should show his pupils how to see a problem clearly and how to think honestly when dealing with the problems of the modern world;

3. as an animator ("animateur") who should inspire his pupils to "live" their civics and to go beyond mere lip service to principles and rules (Council of Europe Report: CCC/EGT (71) 20, page 22).

Social questions of many kinds may, in this way, form the basis of a great deal of the school's role in acclimatising young people to the accustomed mores and attitudes of the societies within which they live.

Of course, the home, friends, church, and voluntary societies also provide means of teaching and learning about social customs. However, the school is the best medium through which to teach certain vital features of social judgment.

The first of these vital features is the capacity to distinguish between fact and opinion. Opinion will be presented to each individual from many sources. Fact is commonly mixed with opinion, and the individual is often misled by a powerful advocate into accepting an opinion which may well be contradicted by a presentation of the facts. The school must use fact for its teaching of cognitive material and, in all subjects, calls upon fact as the basis of judgment. This feature of all good educational systems can therefore be extended into the study of social questions which depend for success upon the distinction between fact and opinion.

A second feature is related to the first. It is the need to learn how to weigh evidence. Evidence may, however, be presented from several sources, all of which are based upon opinion. In this circumstance, the learner needs to be able to evaluate the different sources of evidence and to decide which carries the greatest weight.

A third feature of social judgment is a capacity to discriminate between types of information. In a world which is presented with many types of mass media, the recipient of this mass communication is offered a bewildering array of apparent fact. It is impossible to assess the value of this "fact" unless we can discriminate between the different sources of "fact". Readers of newspapers can fairly assess the value of its information only if they are aware of the political philosophy of the owners of the newspaper. Similarly, television advertisement programmes look equally plausible as documentaries to young people until they are taught to discriminate between these two types of information provision.

All three features, distinction between fact and opinion, a knowledgeable weighing of evidence, and discrimination between sources of information are of considerable importance in the growing area of consumer education. But they are of greater importance in creating unprejudiced attitudes towards immigrants, foreigners, and depressed and underprivileged groups within society.

The school also carries the major role in life of creating and developing constructive group activity. This activity of the school is the training ground for social group activity throughout the remainder [illegible] life.

The school is not solely a means of inculcating knowledge; nor is it a simple transmitter of a culture; it is also a creator of the socialised citizen.

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IX. THE POLITICAL CITIZEN

The political citizen is consciously aware of his rights and duties in relation to the state and the government. All citizens possess such rights and duties (unless specifically removed by the law), but many citizens know little of their rights, and exercise few of their duties. More serious, many citizens unconsciously adopt political opinions from family, friends or newspapers. Such citizens may uncritically accept the status quo or, equally thoughtlessly, may follow a political policy laid down by others who make use of ignorance or inexperience.

To those who wish to change society, there is little need to argue a case for "political" education. They believe that change can come most easily through "educating" people to understand the weaknesses of current social or governmental activity. By contrast, those who wish to maintain the existing form of society or government may well oppose "political" education on the grounds that this may upset the basis of existing society and create unknown dangers for the populace.

Both of these polarised views are mistaken. Political education is a necessity both to understand current forms of government and act within them, and to prepare for changed styles of government.

The State and the Government

In order to understand the mechanisms of maintaining or of changing styles of government, it is important to distinguish the state from the government.

The state may be defined as "a society of people living within a given geographical area and organised by someone, or some institution with a legally enforceable authority over all the individuals within that society" ("The Pattern of Government" Rust. page 2).

The government is the method of management utilised by the state. If the government is seen as the operational arm of the state, we can understand more easily that the state can change its operational arm if necessary. The state continues, while the government may change. Politics involves the study of government, in principle, in theory, in action, in evolution or in revolution. Hence, the study of politics is a prime necessity for those who wish to change the form of government, just as it is for those who wish to retain the existing form of government.

The Political System

The study of politics incorporates five major areas of interest. Each of the five areas must be integrated and understood together. A study of one area alone may be seriously misleading or, if the chosen area is political institutions, merely boring.

The five areas are:

1. political traditions,
2. political principles,
3. political institutions,
4. political parties,

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5.   political participation.

Political Traditions

Each state has its own political traditions. These traditions may derive from myth or folklore, or they may have a factual basis in history. Children absorb such traditions from parents, friends and schoolteachers. History teaching often enshrines the political traditions of the state. Is there censorship in a state or not? Is there an independent press? Is a religious faith incorporated into the state apparatus? Such traditions deeply influence the thinking of most people within the state.

No study of politics within the United States of America could fail to be influenced by the "frontier" psychology of the early immigrants. No study of politics within the Union of Soviet Socialist Republics would be complete without a historical understanding both of the "soviet" as a local council of important citizens, and of Moscow as a centre of administration. Studies of the politics of Central African states must take into account the kinships and extended family relationships which differ from those in Europe. Studies of politics in European countries would be vitiated without a knowledge of the Renaissance, or the Reformation, or the rise of the Protestant ethic.

Political Principles

Political principles arise from the philosophy of each state. The principles may depend on a one-party state or a multi-party state. There may be a formalised Opposition to the Government, or any form of opposition may be proscribed by law. There may be a principle of autonomy, or of despotism, or of several different styles of democracy. Political philosophers may lay down principles for a given state which endure for generations or even for centuries.

No general plan can be set out for the political principles to be learned for all states. The principles differ very widely as can be seen from the examples given above. But, it is obvious from those examples that no study of political institutions can be meaningful without a knowledge of the political principles of each separate state.

Political Institutions

Political institutions are easy to understand, but difficult to teach with imagination and inspiration unless coloured and informed by political traditions and political principles.

Political institutions include the whole apparatus of the government. They comprise Parliament, the civil service, local government, the armed forces, the judiciary and the police. So far, our teaching of politics has too often been desiccated by restricting it to political institutions - sometimes labelled "civics".

Political Parties

In Western Europe, it is still relatively uncommon to teach much about political parties. Yet political parties are the major means through which individual citizens can express their political views or initiate political change. In states where an organised opposition is part of the parliamentary machinery, such opposition must be based upon the strength (and money) of a major political party.

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Political parties operate both centrally and locally. Modern communications have made much local politics a microcosm of the macrocosm of national politics. Thus, even local political activity requires a knowledge of political parties in order to criticise, or change, or advise the local council. Without organised political parties, most individuals would be powerless to achieve political ends.

Political Participation

At the Council of Europe Conference at Strasbourg in 1971, the French representative invented a striking phrase to illuminate the task of civic education. It was, he said, "to bring young people to the threshold of political commitment". (Report CCC/EGT (71) 20, page 4)

Not everyone will agree with this extension of political education. Indeed, the Luxembourg representative to the same conference argued that it was unreasonable to expect each person to commit himself; and that civic education could be regarded as successful if everybody became interested in society.

The "threshold of political commitment" does, however, indicate the tendency towards a greater participation of ordinary individuals in some form of association with the many political decisions which now affect their lives.

Even over the past decade, there has arisen a change of attitude towards participation among many citizens. This attitude may have arisen because of the vast scale and range of technological changes which affect our daily lives. Political decisions are taken about atomic energy production, about environmental pollution, about the motor car, about the countryside, about the air we breathe and about the food we eat. Not a single person can afford to remain politically insulated - because politics rules our lives. So we have already seen moves to enable more and more individuals to share in the decision-making processes. Consumer Councils advise the great public corporations. Workers' representatives join the boards of directors of great companies. Public enquiries are opened to complainants and, in the United Kingdom (to take one example) the governmental "green paper" (inviting discussion) precedes the governmental "white paper" (proposing decisions).

For all these participatory purposes, as well as direct party political activity, human beings must be trained and educated. The better we train and educate individuals to participate politically, the better (and safer) will our societies be.

We present, then, the above-listed five areas of political education. These five areas ideally should be taught as one comprehensible and comprehensive package of education about a country's political system.

The Process of Political Socialisation

The process of political socialisation does not however begin at the school. Attitudes, ideas and interests are acquired almost unconsciously from parents. Even temperamental factors must be taken into account, for some children react against parental views whatever those views may be; while other children seen almost naturally to express temperamental factors for or against changing the existing order.

The school does, however, play a major role in developing discussion and knowledge, as well as offering contrasting views over the whole range of the five areas of political education we have set out above. Whereas political attitudes may be acquired through the affective domain from parents or friends,

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the task of the school is to utilise the cognitive domain in order to bring knowledge and experience as a balance to emotional judgment.

Some limited research has sought to show that certain areas of political socialisation can be measured in children at the age of nine - with the corollary that boys appear to be more politically aware at that age than girls. If, however, we adopt the Piaget approach to the levels of study appropriate to a given stage of development, it would appear more acceptable to consider political education in the school as beginning not earlier than the age of 11 or 12. It is perhaps worthy of note that direct teaching of Marxism-Leninism does not begin in school in a country such as Czechoslovakia until the age of 11.

On the basis of this discussion, the secondary school would suggest itself as the major vehicle for political socialisation. Its role would initially be to reveal the political traditions. This could be followed by a historical introduction to political principles. Political institutions can come next - perhaps in an examination year when the material is relatively easy to examine. A study of political parties might begin at about the age of 17. A Final Year thereafter would complete the course by studying political (and social) participation.

Membership of political parties and direct political activity are probably most suitably developed after schooldays are over. Identification with a political doctrine may, in any case, take many years of social and political involvement before the process of political socialisation is complete.

Political Education Outside the School

In several spheres of education, the school competes with outside influences for the child's attention. So far, in Western Europe, influences outside the school have played a greater role in political education than the school itself. The press, radio and television, the political parties, and parents have all greatly influenced the political opinions of the young.

It should be possible for the educational services to harness some of these outside sources when developing political education within the school. Political parties are ever ready to send speakers - whose partisan views simply need to be balanced by speakers from different political parties. Radio and television in the countries of Western Europe are accustomed to the political debate programme with speakers from all sides. Video tapes or audio-tapes of such programmes can usually be bought, or hired, or even simply copied (for temporary use) to become classroom teaching material. Even the partisan press can be turned to good use in teaching by the simple method of cutting out articles on the same topic from newspapers of different political philosophies. Even a straightforward reading of appropriately selected articles can provide a political education in itself.

In the United Kingdom, there are voluntary societies, often partially supported by public funds, which aim to support political education. The Hansard Society was formed in 1940 to convey information about Parliament. The Society is supported by all political parties. The Society publishes a valuable journal, "Parliamentary Affairs", which is bought regularly by many schools for their libraries. A Council for Education in World Citizenship pursues the aims implicit in its title. The highlight of its work comes in a series of Christmas Holiday lectures given over four days to some 3,000 senior pupils at secondary schools. Not least in importance for teachers is the Politics Association, a professional body of teachers in secondary and further education engaged in teaching politics and civics.

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In some countries of Western Europe, voluntary societies exist comparable to those in the United Kingdom. Where such societies do not so exist, it would be of great assistance to education in general if teachers and educational administrators would initiate their formation.

Reluctant Governments

Governments of Western European countries appear to give little support to political education within the schools. In some of the countries, there is positive discouragement of any form of political reference within the school.

Professor Bernard Crick, President of the Politics Association (mentioned above) has drawn attention to the disillusionment of people with politics. In his view, there are three main reasons for this disillusion. First, governments must do many things which are bound to hurt some people in a plural society. Second, there are external constraints (such as other nations, or wars, or famines, or droughts) which limit the advantages and services which governments can provide. Third, people customarily expect too much of governments. ("The Teaching of Politics", Heaton, page 8)

If this general air of malaise about governmental activity is true, it could be expected that governments might want their activities studied, if only so that such actions might be understood. As Professor Crick himself has pointed out, "civilised life and organised society depend upon the existence of governments". ("The Teaching of Politics", Heaton, page 1) This in itself is a justification for teaching about politics.

The major fear of educationists is, of course, that the education service may be used as a "brain-washing" technique to give advantage to a government in power or to introduce revolutionary or anti-social ideas which may disrupt society. A similar fear of opposition political parties is that the education service is already used covertly (but not overtly) to maintain support for the existing order.

In this connection, it is worth looking back at the article published by Bereday and Stretch in "The Comparative Education Review" (of USA) Vol. 9, No. 2, June 1963. In that article, Bereday and Stretch sought to show that more time was spent on political education in United States schools than in comparable schools of the USSR.

Charles Merriam's well known study, "The Making of Citizens", argued that "it may well be questioned whether there is any abstract loyalty, political or otherwise. These political loyalties are determined by concrete interest modified by survivals that no longer fit the case, and by aspirations not yet realised". ("The Making of Citizens", page 29)

Merriam went on to argue that the social and ethical value systems in any given community were closely related to the ideologies of politics; that politics must be integrated in the larger system of ideals and values of the community; that political values and ideas are part of a general whole and not outside the other value systems of a community (p. 327); and that, for civic education, it was supremely important that the extra-political values and ideals should be related to, and integrated with, the objectives and technique and spirit of the governmental (p. 328).

Finally, Merriam made the important point that "the problem of political education is not merely one of establishing attitudes of conformity and obedience, but also of developing a sufficient counter-balance of independence, criticism, and detached judgment on the part of citizens. Without these qualities, the

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inevitable tendency of authority to excess cannot be resisted without resort to the extreme remedy of revolution" (p. 330).

From all of this, it might have been expected that governments would welcome political education in schools and colleges. It is true that governmental attitudes in some countries have changed over the past decade, and some are still (like the United Kingdom) proceeding very cautiously in the direction of gently opening the door of the schools to political education. Austria has, since 1970, been conducting a two-year experimental course in political education as a voluntary subject of the curriculum. The Federal Republic of Germany has political education in the school curriculum, but this is not so extensive as the five areas of political education we have considered in this chapter.

The position of the United Kingdom in relation to political education may be neatly summarised by reference to a "cause célèbre" which arose in 1973. The Labour Party (then the official Opposition) discovered that senior secondary school pupils were receiving visits from Conservative Party speakers for political discussions. The matter was raised in Parliament, and appeared likely to result in the banning of all specifically "political" speakers. Fortunately, commonsense prevailed, and a series of recommendations to schools were agreed by the major political parties. These recommendations included an agreement to explore an experimental programme in the schools with a view to improving and developing the role of the parties in civic education; that when politicians visit schools in school time, they should fit into a systematic programme organised by a school or group of schools; that there should be a place both for the balanced panel discussion and for a talk by one or more speakers from one political party; that if there is a speaker from one political party, no invitation should be given or accepted without a similar invitation to one of the other main parties, so that there should be a balance over a period of time.

Professional educationists and political education

Before surveying the role of the school in political education, it will be helpful to look back at the analysis of information provided by professional educationists for the Council of Europe Conference on Civic and Social Education in 1971.

Table 1 shows that all fifteen countries surveyed stated that their educational programme at upper secondary level included a study of governmental institutions.

Table 4 shows that ten countries regarded political education as very important; two countries regarded it as moderately important; and three as not very important.

Table 5 shows a similar picture to Table 4, ie in relation to a knowledge of the contemporary world, eleven countries regarded a knowledge of political conditions as very important. Two regarded it as moderately important and two as not very important.

Table 9 invites us to accept that most countries regard it as very, or moderately, important to develop attitudes and patterns of behaviour in relation to democratic citizenship not only in relation to the mother country, but also to Europe, and to the World.

Table 10 reveals that fourteen countries regard as very important, or moderately important, an awakening of interest in social and political questions.

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While in Table 14 a majority of countries state that political organisation and administration are already covered within the existing cirriculum under the syllabus of one subject or another.

This information gives encouraging signs that the professional educationists are developing and supporting aspects of political education at upper secondary level. We turn now to the role of the school in the provision of political education.

Role of the School in Political Education

The most vital need for the school is to adopt a positive and conscious role in the teaching of political education.

It has already been suggested that this teaching should certainly not be provided before the age of 11 or 12, but that thereafter, a carefully graded and phased programme could be based on five major areas of political education. If such a course actually began at about the age of 12 or 13, this would enable the pupils who leave school at the earliest possible date to cover the first three areas (traditions, principles and institutions), thus leaving the two most sophisticated areas (parties and participation) to be developed over the age range 16 to 18 years.

The adoption of a conscious programme of political education throughout the countries of Western Europe would be more easily adopted if groups of teachers and inspectors could meet together and formulate a programme for each country. The political parties could be consulted about the general lines of the programme. This would be likely to ensure that a properly balanced and acceptable programme would be made available in each school. Teaching materials should be made available through a working group of teachers so that each school could be provided with a similar kit of teaching materials. This would help to allay public suspicion that individual teachers might teach their personal political views instead of teaching political education in general.

It is not to be expected that a subject designated "politics" would become a standard part of the curriculum of each school. It is suggested, however, that a given proportion of a civic and social education programme should be devoted to politics, and that the whole of civic and social education can become more meaningful and exciting if it is taught within the context of politics.

Secondary schools could also adopt a positive stance towards the use of appropriate voluntary societies and the political parties in bringing outside aids to their programmes of civic and social education.

Political education can also be influenced by the method of organisation within the school. Reference has already been made to this aspect in Chapter 5. But the school organisation can be purposively adapted on suitable occasions in order to maximise the impact or political education. Examples of methods which have already been used include mock elections in the school at times of national or local elections, mock parliaments, school elections for pupil responsibilities, and political forums and debates. Even the approach to out-of-school activities can form part of political and social education. Examples here include the school approach to sport and team organisation, the selection of topics for art, the selection of plays for drama, and the methods of organising orchestras.

We have already seen from Chapter 5 how few teachers are properly trained to teach civic and social education. The number of teachers properly trained to teach politics is even smaller than those trained to teach civic and social

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education in general. If, however, teachers are brought together to formulate programmes of civic and social education - including politics - that process itself will generate interest in politics among teachers which itself could become a profoundly educational experience for them.

This possibility of inspiring the teachers to become better equipped to pursue their professional practice is most likely if the school opens up its political education to international politics. Political activity on a global scale is the daily provision of the press, radio and television. If the teacher's daily interest in the political scene can be brought into the school to stimulate his pupils' political education, both pupil and teacher could gain. It could certainly help young people to understand their own governmental activity if they compare or contrast this activity with that in USA or USSR, or in Israel or in the Arabian countries.

It is on this international scale of politics that the school can begin to make some helpful contribution to the understanding of those overworked and ill-used words "freedom", "democracy" and "equality". If every pupil left school knowing the political motivation behind the use of each of those three words, his (or her) education would certainly show some improvement over that of many previous generations of school-leavers.

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X. THE NATIONAL CITIZEN

There is a secret person hidden behind all educational discussion of civic and social education in Western Europe. That secret person plays the major role in a drama which constantly revolves around the chief character, yet few people mention this role. Those who do so refer to the main character with circumspection, caution and even guilt.

A major effort of state-provided civic and social education for nearly a hundred years has been aimed at the production of this chief character - the national citizen.

The ideal national citizen is perfectly socialised to the aims, customs and beliefs of the nation in which he lives. He is a necessity to the continued security of that nation. His public education is determined and provided by that nation.

We shall see in this chapter that the transfer through the educational system of the national pattern of culture is substantially concerned with the formation of persons who believe implicitly (and often uncritically) in the values and attitudes of the nation which educates them. For some generations to come, the training of the national citizen will remain a primary function of education. We cannot hope to succeed in wider aims, such as European citizenship or world citizenship, unless we first harness the powerful motivations and social structures which result in the production of the national citizen.

The Rise of the Nation State

The national citizen is a product of the nation state. These first nation states were based on royal families or dynasties, and were, in governmental terms, monarchies or autocracies.

The nation states of Western Europe became transformed into the modern democratic nation by the end of the nineteenth century, mainly as a result of the industrial revolutions and the progressive extensions of the franchise.

By the time we enter the twentieth century, the modern nation state in Western Europe has a wide democratic base in terms of voting for parliamentary candidates. The governmental form of such nation states may be described as parliamentary democracy.

The Western European nation state was a great success during the nineteenth century. Hence its example was copied in many other states struggling to attain independence. The world had almost begun to worship a new religion entitled the "nation state".

Many new features of social organisation enabled the nation state to maintain and even enforce its aims. By the turn of the nineteenth century modern communications had begun to spread their telephone lines, their railways, their roads, and their national newspapers around the populace of every country. Above all, the nineteenth century brought into being national education systems provided by the state and open to the possibility of educating and training an idealised national citizen. Without realising too clearly what had happened, the nation had become capable of transforming nationhood into nationalism.

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Nationalism

Nationalism is to be distinguished from nationhood by its emotional involvement, by its uncritical acceptance of the "national" values, and (usually) by its antipathy to all things "foreign", ie to the aims and values of all other nations.

Nationhood has its value in enhancing the security of a given group of people by providing them with a deep-seated belief, greater than self, which creates high motivation to work, fight, and if necessary die, for the defence and safety of the given community. Yet, nationhood carries two major inherent weaknesses. One weakness is that its component parts may lead to smaller and smaller sections breaking away to form separate nations. A second (and more serious) weakness is that the nation state may become socially and politically static in the face of a dynamic world, whose economic and technological organisation progressively outpaces the nation state.

Because both weaknesses can cause a retreat into nationalism, we should briefly consider each.

An ideal nation state might hope to have one single race; one single religion (ideally linked to the state); one undifferentiated language; a clearly defined and compact geographical area; and complete political sovereignty.

Little specialist knowledge of current states (even confined to those in Western Europe) is required to discover how strong are the centrifugal tendencies in modern nation states. Several states in Western Europe include different races. The Christian religions present in all such states are divided into two major (and partially conflicting) arms. Few countries in Western Europe can claim one single language. Compact territories are fairly common - but all are threatened by possible external enemies. Finally, political sovereignty is present in all such states in law, but is eroded by the power of greater states, the pressures of external economics, and the effects of membership of various regional or international agencies.

In these circumstances, it is not surprising that the nation state should set out to use the educational system to create a belief in a national ethos as a means of closing ranks against internecine warfare, ie the state may utilise all possible methods to support nationalism.

Now let us briefly glance at the static nation in a dynamic world. The saddest feature of the history of the nation state was the disappointment and disillusion which arose after the First World War. The disillusion arose because nation states were becoming militaristic rather than economic in the methods of expansion, ie they reduced standards of living rather than raising them. A more sophisticated area of disappointment arose because the nation state was becoming too small a unit of government, and yet continued to oppose most forms of larger groupings of nations. For half a century, the nation state has remained almost unchanged, while the need for larger units economically, socially and politically has advanced more rapidly each decade. The 1970s have, at last, seen moves to expand the European Economic Community; and regional economic groups have been considered or begun in several parts of the world. On the other hand, Africa and the Indian sub-continent and South-east Asia have seen sub-divisions of larger economic areas into new nation states. Again, we can see how seductive is the policy of enhancing nationhood through nationalism in order to avoid the painful transmutation of nations into super-nations, and of super-nations into a global form of organisation. By idealising an often mythical past, the nation state has used nationalism to avoid the fearful future.

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Making a National Citizen

In order to utilise for greater ends the successful methods by which nations make national citizens, it would be wise to survey those methods.

The most powerful influence in creating national citizens is history. The history need not be the actual events which occurred in "history". The history which is used is history as interpreted by the past historians of the given nation state. Inevitably such past and contemporaneous, even eye-witness, accounts of history are written to glorify the nation's victories and to excuse its defeats; to maximise its morality, and to justify its cruelty and oppression. Despite the correcting research of twentieth century historians, and the efforts of UNESCO, such mythological history is still taught in most schools of the world today. By glorifying the past history of the nation each citizen identifies with the greatness of his state. The young acolyte is in a state of preparation for entry to the higher realms of national citizenship.

Advancement to higher realms of national citizenship is achieved through several other subjects of the typical school curriculum. The mother tongue, its poetry, its literature, its folk-lore and its stories are permeated with implicit or explicit glorification of the nation. Geography has a remarkable capacity to end at the boundaries of the country. Even modern subjects like economics or sociology tend to be based mainly on the nation and almost to end at its boundaries.

Thus far we can see how the curriculum of the school may, by accident or design, aid in the formation of the national citizen. But national formation does not end at the classroom door. Much symbolism is used (both in school and outside) to reinforce the patriotism of the citizen. The country's flag, its national anthem, the ceremonial head of state all join the manifold influences pressing towards national citizenship. Public monuments, armed ceremonial events, rituals of state and (where church is linked with the state) rituals of church may all contribute to the same powerful process of patriotism.

Of course, we must recognise the important values to any society of these modes of the creation of group loyalty, these efforts towards solidarity, these pressures to preservation, these supports to the survival of the group. Let us also recognise that all these aspects of national socialisation take place in almost every state and that every state is positively engaged in the making of the national citizen.

Special Problem of National Stereotypes

If we are to utilise for greater ends some of the methods of making national citizens, we shall certainly confront a major difficulty in the formation in each country of stereotypes of other national citizens. Such stereotypes often have a small central core of fact and a large penumbra of fiction. The stereotypes become part of the current folk-lore of each nation, and in general terms are indicative of the fear and dislike of foreigners which is a by-product of nationalism. Stereotypes are typically acquired early in childhood from parents and peer-groups. School at present does little to change the stereotype. Thereafter the stereotype is likely to become reinforced by work-mates, friends, newspapers, theatre, films, novels, radio and television.

There is little likelihood of success in attempting to alter these stereotypes in the limited time-scale of our lifetime, or in the diminutive influence-scale of school. The effort should be made, but it can affect but a few, and but a little. The one hope of diminishing the adverse influence of stereotypes is to adopt them. Let us adopt them, and adapt them to the greater concept of the

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pluralist world society which sees richness in variety, finds the happiness of humour in difference, and welcomes with friendship the visitor of contrast. "Glory be to God for dappled things" wrote the poet, Gerard Manley Hopkins. Stereotypes are "dappled things". They do not represent either one person or another, one colour or another, but a composite picture of the archetype of another nation. They could become the starting point of a study of diversity in every nation by commencing with the stereotypes we all hold about social group or communities within our own nation.

National Views of the National Citizen

The information gathered from our educational colleagues in Western Europe shows some reference to the education of the national citizen. Table 1 reveals that all the countries replying to the 1971 questionnaire on civic and social education indicated that the national community was an aspect of study at upper secondary level. Equally, all the countries stated that international relations were a subject of such study.

When we turn to Table 9 we find that the development of attitudes and patterns of behaviour towards democratic citizenship was divided into three areas:

1. democratic citizenship of own country - fourteen of fifteen countries regarded this aim of civic and social education as very important or moderately important;

2. democratic citizenship of Europe - five countries regarded this aspect as very important, five as moderately important and four as not very important;

3. democratic citizenship of the world - seven countries regarded this as very important, three as moderately important, and four as not very important.

This table shows a naturally high regard for national citizenship, but a more surprisingly important level of regard for European and World citizenship. The educational aim is probably rather higher than current educational achievement in the generality of schools.

Table 11 shows most interestingly that the development of commitment to one's own country is no longer the over-riding objective in all countries. Seven countries regard such commitment as very important, but six countries state no more than moderately important, while one country (Federal Republic of Germany) courageously states that the development of such commitment is "not very important".

This attitude of the Federal Republic of Germany is consistently revealed if we look at the same table in which reference is made to the development of commitment to the European community. In this area, the Federal German Republic joins with ten other countries which regard commitment to the European community as very important or moderately important. Three countries, Cyprus, Denmark and Finland, rate European commitment as not very important.

Finally, we can see from Table 14 that in relation to curriculum topics studied, a distinction is drawn between the political system of one's own country (all countries support), and different political beliefs and systems (nine countries support).

The primary impression from this analysis is of a conscious and idealistic effort to diminish the importance of nationalistic education, and to enhance the priority accorded to European or internationalist education.

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Is Nationalism Declining?

There seems to be some research support for the view that nationalism declines as educational standards rise. Educational standards have very substantially risen over the past half-century, and it is a reasonable supposition therefore that nationalism may have declined a little in the nations of Western Europe. It is clear from our analysis of educational opinion that the educationists would wish and expect there to be a widening of minds in the classroom beyond the limiting frontiers of one nation. Unfortunately, the evidence of the effort of minority groups even within Western Europe to attain separate nationhood cannot lead us to attach much weight to the effect of educational idealism. It is easy to become a little disheartened about nationalism when a changed government in the Australia of 1973 found it necessary to propose a new national anthem in order to emphasise its nationhood - just as many emerging countries did in the two decades from 1950.

There are those who argue that a plural democracy with two or more major political parties is less susceptible to the magic of nationalism than a one-party state. Yet we do not see any diminution of national education in the two-party United States of America, any more than we do in the one-party Soviet Union.

It is perhaps possible that international communications have opened up the possibility of a youth culture which runs across national frontiers. Clothing styles and "pop" singers seem to command similar support among the young in many countries at the same time. Styles of music and even life-styles have become dramatised as international through the mass media approach to "hippy" living and drug addiction. More productive and idealistic movements which are anti-war, socially conscious, or intended to support depressed or handicapped groups, may also appear to cross frontiers and evade or limit nationalism.

In fact, the proportion of young people involved in any of these movements (productive or destructive) is very small. Their impact upon society is greatly exaggerated by the mass media, and that impact is more often likely to create antipathy than support. Even care for the aged can be interpreted as an attack of conscience when it is expressed in short-term action to be shrugged off and forgotten when jobs or marriage take priority. A high proportion of the young still hug their nationalistic mentality. They are prisoners of past myth and future reinforcement.

Perhaps Western Europe has grown old enough - or worried enough - to open the door a little towards European thinking. But some of the justification for this wider educational thinking derives from the materialistic desire to join a larger bloc of countries for the sake of greater security.

Saddening though it may be to the educationists, we must conclude that nationalism is declining little if at all.

The Role of the School

What then can the school do to combat and overcome the powerful force of nationalistic education which often results in nationalism? The answer is that such a vitally essential feature of all modern states cannot be overcome, or wished away, or removed by resolution from idealistic internationalist conferences. The role of the school should be to harness this overwhelming force and utilise its energy to generate greater loyalties and wider sympathies.

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It is obvious from current political and sociological studies that human beings can and do hold loyalties to many different levels of society. All of us are members of a family and may be ready to give loyalty and service to that society. Similarly, members of a school are ready to compete fiercely with other schools at sport. Their second loyalty is to the school. A third loyalty may be given to the town, a fourth to the region, a fifth to the minority language group within a nation, and a sixth to the nation itself. Is it so difficult to add to these loyalties a seventh, ie to mankind throughout the world? If we could express this hierarchy of loyalties throughout secondary school life every young person could enter the world of work with seven loyalties instead of six.

Each of the seven stages of loyalties must have seemed an enormous mental leap when each next stage first entered the consciousness of human beings. We can imagine the feelings of family members when first persuaded (or forced) into joining a tribe. Of course, it will be argued that the joining of such a larger unit brought immediate material benefits in the shape of security and shared food supplies. No doubt the same arguments were deployed when the tribe joined the regional group, and the regional groups joined the nation. Even those who enforced such aggregations of smaller units used the same arguments. And, of course, the same arguments apply exactly when we include the mental leap from national citizenship to world citizenship. We should all gain in security and in shared food supplies as a result of joining the larger unit.

The school has the primary duty to add this final stage to the levels of group loyalty. Only in this way can all the forces supporting nationalistic education be used to greater ends. The national citizen must be seen as a staging post towards maturity. For Europeans, the European citizen is the next stage and that is only one further step towards world citizenship. We should aim to show that any individual who stops permanently at the nationalistic stage remains an incomplete human being.

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XI. THE EUROPEAN CITIZEN

The European Citizen is distinguished by his capacity to think and feel about Europe as a national citizen thinks and feels about his nation.

Which Europe?

If, however, we are to succeed in educating a national citizen to think and feel about Europe as he does his own country, we must try to discover a Europe which is as clearly delineated as one single nation.

For Europe, this process of discovery is difficult. Europe has many faces and several shapes. Do we go as far as that historic statesman who was wont to claim that Europe stretches from the Atlantic to the Urals? That would be stretching Europe too far. Do we mean the European Economic Communities and the European Free Trade Association? Do we include the political Eastern Europe with the political Western Europe?

The Council of Europe study, "Civics and European Education at the Primary and Secondary Level" (page 17), quoted the Bruges conference of 1952 as defining Europe as follows:

"a. a geographical region without precise frontiers, but whose common destiny in the world of today is undeniable;

b. a political entity in embryo whose development is as yet uncertain but which, without losing the diversity of its national characteristics, is now taking the form of concentric circles;

c. an ancient society, deeply marked by Christianity and humanism, which has found concrete expression in a civic system loosely called 'democracy'".

Even if we take into account the fact that paragraph (b) has become clarified by the development of the European Communities, we may express some scepticism about the success of any effort to achieve a sense of belonging to a Europe defined as it is above.

Young people in particular need some concrete facts of geography, and some immediately comprehensible symbols - like a flag, or an anthem - if they are to form any sense of identification with any political entity.

The best established and least changing European institution known to Western Europe now is the Council of Europe. The Council of Europe does not command, at present, the dramatic news coverage of the European Communities - but it does include all the countries of the European Communities, and has another eight to add to them. The European Communities are quite likely to increase their number of countries - but such countries will already be members of the Council of Europe. Hence, for the sake of simplicity and continuity, the Europe of first instance in the classroom could well be the geographical area of the Council of Europe. Thereafter, teachers could be reasonably expected to inculcate some knowledge of the European Communities with their separate and important economic functions. In addition, there should be a complementary minimal knowledge of the Eastern European countries, which include the German Democratic Republic, Czechoslovakia, Poland, Hungary, Rumania, Bulgaria and Albania; while Yugoslavia must be seen as a separate entity.

Some of the faces and shapes of Europe are expressed in different institutions for example the Council of Europe, the European Community (the EEC), the

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European Free Trade Association (EFTA), the Council for Mutual Economic Assistance (COMECON), the Organisation for Economic Co-operation and Development (OECD), Western European Union (WEU), the North Atlantic Treaty Organisation (NATO), the Warsaw Pact, the the Economic Commission for Europe (UN Agency).

These European groupings should at least be known by name and major purpose to a well educated European citizen, if only because their initials are likely to appear in any daily newspaper.

The Europe of Non-Governmental Organisations

There are a series of non governmental organisations aimed at propagating some aspect of Europeanism. Some of the organisations which are specially relevant to this study are mentioned below:

1. European Association of Teachers. This body was founded in 1956. Its chief object is to make teachers aware of the challenges which face Europe, and to respond to those challenges by supporting all moves towards political integration.

   The European Association of Teachers could well form the seedbed of a series of national teachers' associations concerned with civic and social education, and with a special interest in Europe. From the questionnaire circulated to member countries of the Council of Europe, it appears that the following countries have a professional teachers' association concerned with the teaching of civic and social education:

   Belgium
   Denmark
   Federal Republic of Germany
   Finland
   France (History and Geography)
   Netherlands
   Sweden
   Switzerland (also with general aims)
   Turkey.

   Each of these teachers' associations either is, or could with advantage be, closely linked with the European Association of Teachers.

   The following countries appear not to have (in 1973) a professional teachers' association concerned with the teaching of civic and social education:

   Austria
   Cyprus
   Italy
   Luxembourg
   Norway
   Spain.

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Here is a golden opportunity for the European Association of Teachers to initiate and support the foundation of a national teachers' association which begins with strong ties to the European concept.

2. Campaign for European Civic Education. This body was founded in October 1961. It is centred at Geneva. The Campaign is supported by the Council of Europe, the European Communities (EEC), and the European Cultural Foundation.

   The major aim is to encourage and support teachers in utilising school programmes to produce the first generation of Europeans. The Campaign is associated with the European Cultural Centre at Geneva.

   Other non-governmental bodies assisted by the Council of Europe include:

3. European Schools' Day

4. The International Centre for European Training

5. The International Federation of Europe Houses.

Resolution of Ministers' Deputies [(64) 11] October 1964

This resolution is customarily placed in appendices to Council of Europe documents on civic and social education - which means the content is rarely read. The material, however, seems so fundamental to the success of any effort to improve the European aspect of civic and social education that we reproduce it here in the hope that it will be read - and acted upon.

"The Committee of Ministers ... resolves:

A. To recommend that Governments, signatory or acceding to the European Cultural Convention:

   1. draw up a syllabus which can serve as a model for possible school curricula;

   2. do everything within their power to ensure that all disciplines concerned - for instance history, geography, literature, modern languages - contribute to the creation of a European consciousness;

   3. with a view to rendering the European aspect of civics teaching more interesting and consequently more effective, encourage the teaching profession to go beyond a purely static description of European institutions, by explaining their function in the light of the vital interdependence of the European peoples and of Europe's place in the world, and by attempting to bring out the dynamic aspects of the European integration process and the concessions, indeed sacrifices, that it entails, and the political and cultural difficulties, even tensions, it may create;

   4. promote methods of encouraging older pupils to take an active part in the study of current events and problems;

   5. make, or stimulate the making of, up-to-date documentation especially devised for educational purposes available to both teachers and pupils;

   6. include in the general professional training course a preparation for the teaching of civics in a European context;

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7. bear in mind that refresher courses are an excellent means of ensuring the up-to-dateness of teaching methods and material;

8. encourage collaboration between family and school in order to ensure the harmonious development of a civic consciousness among the young;

9. encourage the fullest use of broadcasting, television and other audio-visual aids in civic education;

B. To urge European and other international organisations to assume a certain responsibility for the desired improvements, for instance by providing special training courses, European reference material, audio-visual aids and other facilities referred to in the above-mentioned report."

If these resolutions were to be fully supported as the directing philosophy for the European aspect of civic and social education, national educational systems and other bodies could then proceed to work out practical ways of producing European citizens.

A Share in European Rights

Any potential European citizen is likely to wish to know if there are practical advantages to European citizenship. Idealism carries enthusiasm a little way; but a few practical advantages may both propel the idealists forward, and even persuade the hard-headed realists to join in.

The European Convention on Human Rights

This Convention, opened for signature in 1950, and a protocol concluded in 1952, transformed into legal obligations fifteen of the principles of Human Rights approved by the United Nations. This Convention is intended to guarantee the fundamental civil and political rights of European citizens. The rights guaranteed are those: to life; to liberty and security of persons; to the fair administration of justice; to respect for private and family life, home and correspondence; to freedom of thought, conscience and religion; to freedom of expression and opinion; to freedom of assembly and association, including the right to form trade unions; to marry and found a family; to an effective remedy before a national authority if the rights are violated; to property; to education; to take part in free elections at reasonable intervals; to be free from torture, inhuman or degrading treatment or punishment, from slavery, servitude and forced labour and from retroactive criminal legislation.

In order to provide remedies for any person deprived unlawfully of these rights and freedoms, the Convention has set up a European Commission of Human Rights and a European Court of Human Rights.

The Commission considers cases of violation of rights which are referred to it by Governments or by individuals. The Commission's recommendation may either be referred to the European Court of Human Rights, or to the Committee of Ministers of the Council of Europe.

European Social Charter

Complementary to the European Convention on Human Rights is the Council of Europe's European Social Charter. Whereas the Convention guarantees civil and political rights, the Social Charter deals with the European citizen's economic and social rights.

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The European Social Charter came into force in 1965. The first countries to ratify it were Denmark, Federal Republic of Germany, Italy, Ireland, Norway, Sweden and the United Kingdom.

The charter confers the following legal rights:

1. to work;
2. to just conditions of work;
3. to safe, and healthy, working conditions;
4. to a fair remuneration;
5. to organise;
6. to bargain collectively;
7. to protection of children;
8. to protection of employed women;
9. to vocational guidance;
10. to vocational training;
11. to protection of health;
12. to social security;
13. to social and medical assistance;
14. to benefit from social welfare services;
15. to vocational training, rehabilitation and social resettlement for physically or mentally disabled persons;
16. to social, legal and economic protection for the family;
17. to social and economic protection for mothers and children;
18. to engage in gainful occupation in the territory of other contracting parties (ie countries which ratify the charter);
19. to protection and assistance for migrant workers and their families.

These two packages of rights ought to provide some justification to the incipient European citizen for the mental jump required to transform him from national citizenship to European citizenship.

To the two packages of rights set out above we may also add the following advantages to members of an integrated Europe:

A. Free flow of people, goods and services. Abolition of import taxes and frontier formalities. The possibility of working in each European country while retaining social security rights. Harmonisation of comparable types of vocational training and degrees or diplomas from different countries.

B. Larger production of goods for larger markets at lower prices than would be possible in separate countries. The Common Market of 1973 has a market of more than 250 million people. The consequence of these economic aspects is more prosperity for everyone who is involved.

C. A stronger bargaining position towards other countries or groups of countries than each European country could adopt individually. (See: "Education for Europe - A Handbook for Teachers", No. 8, October 1972, page 20. W Langeveld.)

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Role of the School

From Merriam's study of the 1930s ("The Making of Citizens"), it appeared that the most formative influence on national political socialisation was that of the school. Once we get beyond the formation of the national citizen, however, it appears that the school has a lesser role. Inglehart's study ("An End to European Education", "American Political Science Review". 61. 1967) of young Europeans' attitudes to European education seemed to show that the attitudes were formed more by peer groups than by parents or school. The young people of Europe have not known a European war; there is an immediacy of contact through travel and exchange; manifest exchange of European goods and services; and the establishment of European institutions (such as the Council of Europe and the European Common Market). These have all contributed to a far greater acceptance of European citizenship among the young than in the middle-aged or the old.

This more open-minded attitude of the young to European citizenship immediately widens the opportunities available to the school if only the opportunities are seized by the introduction of European aspects into all possible subjects of teaching.

Extension of Compulsory Schooling

The extensions of compulsory school life taking place in Europe will provide a much needed chance of including a substantial element of civic and social education in the additional year of compulsory schooling. European schools could both ease a serious teaching problem and maximise the impact of European citizenship by imaginative teaching about Europe during the additional year. Europe could even become the major theme of the final year, with each subject contributing to the all-embracing project of learning about involvement in Europe.

The Teacher's Task

The teacher's task was well defined by Dr. J Henderson as "the production of experiences from which our pupils may emerge as citizens potentially and actually capable of embracing the political aims necessary for a united Europe". ("Out of Class Activities and Civic Education", 1967, page 35.) The same publication (page 35) also drew attention to the fact that there is "a certain danger in thinking of the club devoted to the discussion of European matters as being the only type that helps to create a sense of being a European".

The school's role is therefore to incorporate aspects of European citizenship into every aspect of school activity, both inside and outside the classroom.

Textbooks

A serious hindrance to the development of classroom teaching is the relative absence of suitable teaching materials. The Council of Europe study of 1963, "Civics and European Education at the Primary and Secondary level" found that "not one of the few existing textbooks is adapted to the times, not one is calculated to cultivate the outlook appropriate to a future citizen of Europe" (page 148). This situation has improved to some extent since 1963, especially perhaps in the Federal Republic of Germany, in Sweden and Switzerland, but we still urgently need a rapid extension of the best practice to all the countries and all the schools of Europe. A suggestion is made below for an approach to this problem.

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European Employment

A support to teaching efforts about Europe arises from the growing possibilities for young people to obtain job opportunities in several countries of Europe. An era of relatively high employment coupled with a severe shortage of technically qualified young people opens up many possibilities of crossing frontiers to go to work. The Treaty of Rome, which is the major document agreed by the members of the European Economic Community, has opened up the prospect of free labour movement across the bordors of the member countries. The same Treaty provides for the eventual mutual recognition among member countries of diplomas, certificates and other evidence of qualifications (Article 57); and indicates that the countries concerned should adopt a common policy of vocational training (Article 128). Employment prospects of an imaginative nature will also be extended by the recruitment to the growing number of European institutions - political, administrative, economic and social. This is an area of learning which can be utilised by professional teaching to support and extend the concept of European citizenship.

Visits and Exchanges

Outside the school, much is already being accomplished to enable young people of school age to visit, and undertake exchanges with other European countries. It is important to recognise that there are limitations to the value of brief and peripheral contact with the national citizen of another country. Such visits may provide little more than the preconditions of a study of stereotypes (both at home and abroad) in order to diminish their harmful influence. We have already suggested that an interested and critical approach to stereotypes may enable us to adopt them with open eyes and humour.

Despite this limitation of the value of visits abroad, there is still much of educational value to be derived from such visits. In the United Kingdom, the Central Bureau of Educational Visits and Exchanges (an independent foundation financed by the Government) undertakes the administration and organisation of school links, visits and exchanges, youth and student travel, vacation courses abroad, working holidays abroad, pen-friends and correspondence exchanges, as well as arranging for exchange of teachers and for foreign language "assistants".

Several countries in Europe have corresponding institutions to the Central Bureau, but not all. It would be to the advantage of all countries in Europe if a comparable, government-assisted institution to the Central Bureau for Educational Visits and Exchanges could be established in each country. Regular co-ordinating meetings of all the comparable institutions in Europe, eg local education authorities, could then concentrate special attention on European mobility for the European citizen.

European Interchange on Teachers' Courses

It has been recommended that the member states of the Council for Cultural Co-operation of the Council of Europe should open their national in-service training courses to teachers from other member states. A scholarships scheme covering Austria, the Netherlands, Switzerland and the United Kingdom is in operation in 1973, and it is anticipated that more countries will follow this lead. Here is a golden opportunity for teachers of social and civic education to visit other European countries and to meet foreign colleagues in a teaching environment. This interchange would not only provide enriched teaching materials, but a shining example of European citizenship to the young people in schools and colleges.

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The European Schools

Six European schools were in operation by 1973. These schools were set up under the aegis of the governments of the original six member countries of the European Economic Community. The schools are sited in Brussels, Varese (Italy), Bergen (Netherlands), Karlsruhe (Federal Republic of Germany), Luxembourg, and Mol)Belgium). The schools are multinational and teach through several languages. The pupils take the examination of the European Baccalaureate. The aim of the six schools is to "gain pupils' interest for the common ideal of the spirit of the European community". This aim may not be quite as high as European citizenship, but it is a beginning, and the schools certainly have some valuable experience to offer to civic and social education elsewhere in the countries of Europe.

Advanced European Education

Education is especially responsive to a lead from the highest levels - university or postgraduate education. Europe already has one longstanding important focal point of postgraduate European studies. It is the College of Europe at Bruges established in 1949 for post-university work with a Western European philosophy of study. It aims to train administrators for tasks transcending the national frontiers.

Another important postgraduate institute is expected to open during the early 1970s. It is the European University Institute at Florence. The aim of the European University Institute is to contribute in the field of higher education and research to Europe's cultural and scientific heritage. It is intended to study both the diversity and the unity of Europe.

There is an Association of Institutes of European Studies with its headquarters at Geneva. This links many university institutes of European studies.

The Task of Civic and Social Education

The convinced European finds it easy to discover a multiplicity of institutions ready to provide and expand education with a European content. Yet there remain many millions of Europeans without interest in, or knowledge of, Europe as an entity. It is the task of civic and social education to transmit the idealism of the few to the imagination of the many - and by so doing to create millions of European Citizens.

A Strategy for the Council of Europe

From its inception in 1949, the Council of Europe has an honourable record in its support and development of the ideals of Europe. The Council's special attention to cultural and educational matters has borne fruit, best exemplified in the following publications:

1. "Civics and European Education at the Primary and Secondary Level" (1963);
2. "Bibliography for Teachers of books dealing with Europe" (1965);
3. "Introducing Europe to Senior Pupils" (1966);
4. "Out of Class Activities and Civic Education" (1967);
5. various subject studies of the Oxford University/Council of Europe Study for the Evaluation of Curricula and Examinations.

Conferences and educational publications, however, have a limited effect because they communicate to a limited audience. The time is ripe for the Council

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of Europe to make a more positive contribution to European education by communicating direct to a much larger audience.

A European Television Station

The key to this larger audience is the formation and operation of a European Television station devoted to development of the European idea, culturally, socially and educationally. Such a television station could be established in association with the Council of Europe and operated under the aegis of its Council for Cultural Co-operation. Programmes could mainly cover European activities, institutions and events. Such programmes could be sold to national television stations. European schools, however, could be given permission to borrow video-tapes, or to copy programmes direct. Such an approach would provide a direct relationship between Local Education Authorities and the Council of Europe, or between schools and the Council of Europe.

An Information and Documentation Centre

Several Council of Europe conferences have suggested the formation of an Information and Documentation Centre for the provision of teaching materials about Europe and about Civic and Social Education in general. A television-producing organisation would need such a centre for its own research and programme building. It would thus be possible to utilise the television materials and library resources as the basic source for the distribution of information and documentation to schools.

An association with Local Education Authorities would provide not only a channel of communication, but also a channel of distribution for teaching materials provided for schools.

Tasks of the Information and Documentation Centre

The provision of such an information and documentation centre would quickly reveal new teaching needs as the centre began to respond to requests for materials.

But there are several tasks which the centre could undertake. First, there is a serious need for standard packages of teaching materials which could be supplied on individual topics such as NATO or EEC within a general study of Europe. Second, it would be desirable to build a whole year's programme of civic and social education which could be supplied as a model to Education Authorities. Third, there is an urgent need for two model textbooks about Europe; one for age 13-16 and another for age 16-19. Fourth, it would be helpful to print a map of the world with Europe (the Council of Europe membership) in one colour, and to arrange for the widest possible distribution to schools through Education Authorities. None of these materials need necessarily be used exactly in the form provided. That decision should be left to the Education Authority which could suitably modify the models to make them appropriate to its own circumstances. All this material could be provided in the standard languages of the Council of Europe, French and English. These two languages would make the material usable in almost all the member countries. Here again, however, it should be possible to enable all countries to reprint or reissue the material in the national language if required.

Of course the main objection to the television station would be that of cost. Yet such a station would be the only television station in Europe solely devoted to education. It could become a focus of European attention to young and old. If the governments of European countries really wanted to create European citizens, a television service could be the quickest means of achieving that aim.

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XII. THE WORLD CITIZEN

The world citizen is in a different category from the national or European citizen. Some of the cohesion arising from the education of a national or European citizen derives from the fact that national or regional citizenship is, inevitably, directed against other nations or other regions. Not so with the world citizen. The successful transition from national or regional citizenship to world citizenship is like the spatial jump required of interplanetary vehicles when they escape from the gravitational force of this earth. After that spatial jump, the spacemen can circle the world and see it for the first time as a unitary whole. So it is with the world citizen.

World Citizenship and Internationalism

World citizenship must be sharply distinguished from its lesser, but more attainable, goal - international citizenship. Internationalist attitudes may be no more than a logical and self-centred extension of national attitudes into deliberate acts of co-operation between nation-states. Internationalism, very desirable as a necessary stage towards world citizenship, may be simply a defence against greater states; an effort to attain economic mutual aid; or a resort to an international court to avoid the cost of war.

It is for this reason that we begin this chapter with a reiteration of a major educational aim expressed in previous chapters. That aim was to teach our young people that they have many different loyalties, and that they play many different roles in expressing those loyalties. Those loyalties include the family, the school, the town, the local region, the nation, the group of countries and the human family as a whole. These loyalties, enriched by others such as church, or peer-group, form an intricate but interlocking pattern of attitudes which later harden into a life-style. Like a jigsaw puzzle, this interlocking pattern is not complete until the final piece - the world citizen's loyalty - is slotted into its place.

This means that we need to introduce the concept of teaching all the loyalties at early stages of childhood (as indeed some religions do now) and constantly reinforce them at the later stages of education until the well-educated citizen leaves the educational system thoroughly conversant with his many loyalties and with the many different roles he must play in expressing them.

This plurality of approach should enable all nations, of all political beliefs, of different creeds, colours, religions or races to participate in the educational aim of introducing world citizenship, admittedly as an ideal, to every young person in the world.

The Universal Declaration of Human Rights

All the educational systems could begin this campaign for world citizenship by teaching what all members of the United Nations have already agreed, viz. the Universal Declaration of Human Rights approved as long ago as 1948 by the General Assembly of the United Nations.

Article 2 of the Declaration states the preconditions for world citizenship. Everyone is entitled to the rights and freedoms set forth in the Declaration "without distinction of any kind such as race, colour, sex, language, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a

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person belongs, whether this territory be an independent, Trust, Non-Self-Governing territory or under any other limitation of sovereignty". If this statement could become part of the pattern of beliefs of every schoolchild, we should certainly be making some progress towards world citizenship.

No new principle is involved in this proposal. The General Assembly of the United Nations itself called upon all member countries to publicise the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions".

The Cultivated World Citizen

A second area of school activity which could always be directed towards world citizenship is that of the liberal arts - music, painting, drama, pottery, woodcarving. Each of these areas of human activity has a universal element. Each can encompass great exponents, globally admired examples, universally acclaimed leaders. Even modern literature is, through translation, becoming more widely acknowledged as a medium of communication transcending national boundaries. Each of these areas of cultural activity could be utilised to stress membership of the total family of cultivated world citizens.

The Theoretical Aim

UNESCO has, inevitably, made more theoretical statements about international behaviour than any other institution. UNESCO's educational aspects alone lead it to make the effort to find, in education, solutions to the social and political problems of the world. A neat summary of UNESCO's theoretical aim of international understanding is contained in UNESCO publication ED/MD/17, a report of a meeting of experts on moral and civic education. On this view, international understanding means "the capability of people to comprehend the complexity and variety of human relationships affecting transnational and international relations, whether in cultural, social, economic or political matters; to see these relationships in a world-wide context; and to see the necessity of adjusting them in such a way as to advance human welfare within a peaceful world order". (ED/MD/17 page 3) This view was more succinctly stated by Dr. W D Halls to a 1971 meeting of the International Baccalaureate as "international civic education may be defined as a process of social learning whereby students acquire a view of the world as a whole, and develop intellectual and affective attitudes to different aspects of international and supra-national phenomena".

These, and many similar, formulations point towards the need for the education of world citizens. National educational systems have, however, not yet given sufficient priority to this aspect of education.

The Practical Necessity

If we lived in a static age, it would be logical of national education systems to be motivated towards maintaining the existing state of national civic education. But all educationists, and all thinking people, are perfectly well aware that we not only live in a dynamic age, but that the pace of change seems likely to accelerate. Each year some technology, or some social or economic problem, extends beyond the bounds of a country or group of countries to the entire world. Population pressures, localised wars, food supplies, raw material supplies, atmospheric pollution, all affect the entire world. The current world could scarcely operate if weather prediction, air traffic control, postal services, telephone and radio communication, or health epidemic information were not supplied on a global basis. International agencies of a bewildering number and complexity are expanding their activities yearly. Some of these international

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agencies control the entire production and distribution of such essential supplies as tea, cocoa, rubber and sugar. Every move of economic organisation is towards larger and larger units. The world has become the environment. We minimise our standards of living and endanger our civilisation because we fail to accept that world oragnisation has already swept past the concept of self-sufficient, self-protecting, self-feeding nation states. Time will not tick backwards in order to preserve the nineteenth century nation state.

The Consequence of Failure

A major consequence of our failure to adapt to a changing environment is that we live in constant fear of war, near-war, or natural hazard. There is, as H C Ganguli has pointed out, a continuum between a state of peace and a state of war:

> "Instead of only two possible states of peace and war between nations, today their mutual relations may be arranged along a conflict/co-operation continuum, from one extreme of nuclear warfare to the other extreme of active mutual support". (UNESCO ED/CONF 23/10/1970 page 1)

This continuum manifests itself in many "cold war" situations in which the countries involved express their economic or philosophical conflicts by minimising mutual assistance and maximising areas of tension to a point just short of a shooting war.

No doubt, some of these conflict situations are a result of weaknesses in human personality. But human personality has already been modified away from a past close to animalism by human will. As H C Ganguli goes on to argue:

> "ultimately therefore, one falls back on the socialisation process for the development of persons without basic insecurities and anxieties and who do not repress and then project their inner hostile feelings on other national or minority groups. Studies in child rearing practices and their relation to the acquisition by the child of various personality traits are being made in increasing numbers. It is to be hoped that these will ultimately lead to the adoption of such child training practices as will build men and women who will know the art of living with each other better than is the case today". (UNESCO discussion paper ED/CONF/23/10.1970, page 11)

Study of International Understanding by the Bureau of Education

In an effort to discover progress in socialisation towards world citizenship, the International Bureau of Education undertook in 1968 an extensive survey of education for international understanding.

As many as 82 countries were involved in the survey, and, according to the replies received from the respective Ministries of Education, there "would seem to be a universal effort to educate the younger generations in a spirit of peace, agreement, international co-operation and respect for human dignity", though "it is possible that certain facts reported may still only be tendencies or intentions" ("International Understanding", IBO Introduction, page IX). This latter comment confirms the results of the survey made of Council of Europe member countries, ie that everywhere educational experts express the desirability of training for world citizenship, but practice in the schools or colleges does not attain these idealistic targets.

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The report "International Understanding" did, however, draw attention to some encouraging features of national education systems. These were:

1. The constitutions of about 30 countries contain references to problems whose repercussions go far beyond the national frontiers; laws and legislative acts concerning education also often recognise the importance of education for international understanding.

2. The importance of the family and out-of-school organisations with regard to education for international understanding, tolerance, and respect for human rights is recognised by a large number of countries where the schools indeavour to establish effective collaboration with these factors of influence.

3. In about 40 countries, a check is kept on audio-visual aids from the point of view of international understanding.

4. A similar number of countries report a similar check on textbooks (all references are from the Report, "International Understanding", IBO Introduction. page IX).

5. About 60 countries stated that documents issued by international organisations are distributed in schools and used for the purposes of international understanding (Ibid. page XXXIV).

By contrast, in view of H C Ganguli's remarks quoted above, it is depressing to find that,

6. Only 6 of 57 replies stated that account was taken of psychological discoveries in relation to the agressive instinct (Ibid page XLI).

World Citizenship Aspects of Survey of Council of Europe Countries

If we refer back to our own survey of world aspects of education, we find that Table 1 shows that all countries replying to the questionnaire stated that International Relations were studied at upper secondary level as part of civic and social education.

Table 6 reveals that eight countries regard a knowledge of International Relations as very important; five countries regard such knowledge as moderately important; and two countries regard it as not very important.

Table 9 refers to the development of attitudes and patterns of behaviour. Here the aspect of democratic citizenship of the world is considered to be very important by 7 countries; moderately important by 3; and not very important by 4.

Table 11 concentrates on the development of commitment. The replies received indicate that there is almost as strong a desire for commitment to the international community as there is to one's own country. Six countries state that commitment to the international community is very important; one country ranges between moderately important and very important; 5 countries state that such commitment is moderately important; and two countries regard such commitment as not very important.

Finally, Table 16 asks a series of questions about the topics studied in international affairs. Ten countries include a study of the history of international relations, such as that relating to colonisation. Twelve countries cover political relations with other countries. Eight countries deal with economic co-operation

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and overseas aid. Ten countries study international organisations. Seven countries include the topic of international cultural relations.

Some of the individual countries give clear guidance to their school systems on the recommended approach to global aspects of education. Norway regards a major aim of civic and social education "to create tolerance, solidarity, feeling of responsibility and wide information to national as well as global relations" (Report to Strasbourg Conference). Denmark states that "the course should show how the individual belongs to a series of groups of various importance, from the family through the national to the international". (Report to Strasbourg Conference DECS/EGT (71) 29, page 1) Among the instructions for l'Instruction Civique in France is one which states that "if men and women want to remain free, they must be capable of understanding the legal system which controls them at different levels - local, regional, national and international". (Ibid. page 3) The Italian Ministry of Public Instruction issues directives for History and Civic Education which require a "general review of fundamental human progress throughout the course of history and awareness of the serious problems which remain unsolved - new hopes for international and social co-operation". (Ibid. page 21) The course in social science in Sweden requires that the first year "should centre on the world economy and the Swedish economy". The second year deals with socio-economic and regional topics, and the third year concentrates on the topics of democracy and dictatorship, types of government, political life and thought (Ibid. page 25). While in Turkey, a strongly sociological approach is brought to civic and social education by a study of "social sciences, social morphology, (and) development of societies from the morphological point of view" (Ibid. page 33).

All this information leads to the general conclusion that much more could be done in each individual educational institution to encourage and develop a personal concept of world citizenship. In general, all educational authorities express themselves in favour of education for international understanding. Somehow this goodwill must be translated into daily good practice in the schools.

Role of the School

If we are forced to H C Ganguli's conclusion, ie that we must fall back on the socialisation process for the development of unhostile human beings, then the school is the only suitable socialising medium. Education is the sole institutionalised area of long influence over human beings which has positively spoken out in favour of educating for world citizenship.

Unfortunately, even education systems are trailing behind events in a world context. As the UNESCO conference of 1970 observed, "the development of networks of world relationships in which peace can be maintained despite the differences between nations and cultures has out-distanced today's education" (ED/MD/17. 1970. page 3). Somehow education must utilise its latent strength to catch up with world events. It must slip into the stream of current, rather than past, history. It must call upon all the resources of nationalist education, and link these resources with world education into a single integrated programme designed to transform every national citizen into a world citizen.

It could be depressing to reflect that Charles Merriam expressed a similar implied criticism of national educational systems as long ago as 1931 when he wrote "the most startling gap in modern political education is the bankruptcy of training in aptitude for international relations - an amazing weakness in a world of unparalleled facility in intercommunication" (The Making of Citizens, page 357). But we make no progress by merely referring to the mistakes of the past unless they cause us to act more effectively in the future. It is possible

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for an aptitude for international relations to be inculcated by the schools.

One neglected area of study in schools is that of law. So far, law has been regarded as a post-school area of education. But, at upper secondary level in particular, it is suggested that law is not only a suitable academic discipline, it is the groundwork for the qualitative improvement of civic and social education. Not only does a study of law impress the national citizen, it can also be utilised in the creation of the world citizen. Respect for the law runs across loyalties of all kinds. Civilisation depends upon this respect and upon the respect accorded to the customary conventions of civilised behaviour. A respect for law does not need to imply that all current law is good. Laws can, and should, be changed to accord with changing values of the society served by the law. But respect for law is a precondition for a peaceful world. It is also a precondition for world citizenship.

Only slowly is the closed society of the school opening its doors to the outside world; to parents; to external visits; to association with external clubs and societies. The upper secondary school has, traditionally, been less inclined to foster external links, because of its inevitable involvement in terminal secondary examinations. The time is coming, however, when even in the upper secondary schools, the broad principles of a general education programme must claim equal priority with the claims of a traditional examination programme. This change in attitude could be very important both for internationalist and for general education if the schools will seek first to co-operate with internationalist clubs and institutions. The United Nations Children's Fund is an excellent example of practical charity combined with world citizenship education. United Nations clubs, UNESCO clubs, associations with specialist agencies of the United Nations, support and friendly help to globally inspired youth movements like scouts and guides; all these could blow a fresh wind from global space into the closed confines of many an upper secondary school.

The terminal secondary examination itself is coming under close scrutiny among several nations of Western Europe. It is to be hoped that Ministries of Education reconsidering revised terminal secondary examinations will look carefully for an internationalist content somewhere in any new curriculum. Among the newer examples in Western Europe is the examination of the International Baccalaureate. The examination consists of three higher and three subsidiary subjects. A typical grouping of subjects might include:

The Mother Tongue

A Modern Foreign Language

Economics

Biology

Mathematics

Social Anthropology.

In addition, all students are required to follow two internally assessed courses in:

a. Theory of Knowledge

b. Creative and Aesthetic Experience.

It will be seen that this structure of subjects offers the widest opportunities for a broad general education, and that most subjects could form part of a positively internationalist education. The syllabuses of Economics, and of Social Anthropology, are specifically directed towards the global aspects of the subject.

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Here is an area, that of examinations, where the advice of the teachers linked with the guidance of the educational inspectors, might with great advantage restructure school courses by restructuring the examinations which so significantly influence the school courses.

The Role of Inspectorates

For over a hundred years, the national education systems of most Western European countries have been advised by specialist educationists variously called inspectors, advisers or consultants. These men and women have frequently formed both a leadership of educational thought, and a mediating influence between the Ministries and the schools. In internationalist education, it is the inspectors who have so frequently expressed the idealistic aims at conference tables and discussion groups.

The time now seems right for the inspectorates to utilise their positions of high responsibility to impress both Ministries and schools with the need for a major advance in education for world citizenship. This means advice to schools to accept education for world citizenship as equal in importance to education for national citizenship. A careful measure of the actual time spent on education for national citizenship might then reveal an interesting measure for the amount of teaching time to be spent on education for world citizenship.

A more specific area for attention by inspectorates is an expansion within each country of UNESCO Associated Schools Project. This scheme provides a pilot project in a substantial number of countries for a direct association between a school and the UNESCO secretariat. According to UNESCO, this scheme,

> "has produced substantial results in many countries - for example, the better adaptation of curricula and programmes to the purposes of international understanding, the production of new teaching materials, and increased interest on the part of educational authorities and teachers"
> (UNESCO ED/MD/17. 1970. page 5).

If these results can be achieved by a single school in a single country then, with the help of the inspectorates, the same results could be achieved in many schools in many countries.

Conclusion

We began this chapter with the view that the achievement of the status of world citizenship is a greater mental jump than any other extension of loyalties. Once attained, however, this new status carries a dignity of human relationship unattainable at national or regional level - for those lesser loyalties are debilitated by their need to rest upon hostility to some external nation or region. No such hostility is left in the world citizen. The world citizen is socialised to the attitudes, needs and customs of the whole human family. Race, colour or creed carry no hostile meaning to him. His empathy is complete. He thinks and feels about all human beings as one extended family of richly differentiated, but mutually supporting, people.

We began this study with a reference to one man who claimed the dignified title of world citizen. He was Tom Paine. Almost entirely without the assistance of modern education, modern communication, and modern technology, Tom Paine transcended his national upbringing and became a citizen of the world. If he could do it, we can do it. We should all aim to become citizens of the world.

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PUBLICATIONS OF THE COUNCIL FOR CULTURAL CO-OPERATION

In the same section - General and technical education

EDUCATION IN EUROPE

Pupil guidance - Facts and problems (1964)

Teacher training (1965)

The observation and guidance period (1967)

Geography teaching and the revision of geography textbooks and atlases (1968)

Examinations (- Educational aspects) (1968)

The education of young people in Europe (1973)

Education for business and administration (1973)

COMPANION VOLUMES

European curriculum studies : No. 1 Mathematics (1968)
    No. 2 Latin (1969)
    No. 3 Chemistry (1972)
    No. 5 The mother tongue (1972)
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